Come, and Welcome,

TO

Jesus Christ;

Or, A Plain and Profitable

DISCOURSE

On *John* VI. Verse xxxvii.

SHEWING

The Cause, Truth, and Manner of the Coming of a *Sinner* to **Jesus Christ**; with his Happy Reception, and Blessed Entertainment.

Written by *JOHN BUNYAN*, Author of the **Pilgrims Progress**.

And they shall come which were ready to Perish, Isaiah 27. 13.

The Fourth Edition.

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Come and Welcome

TO

JESUS CHRIST

JOHN vi. xxxvii.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

A Little before, in this Chapter, you may read that the Lord JESUS walked on the Sea to go to *Capernaum*, having ſent his Diſciples before in a Ship; but the Wind was contrary: by which means the Ship was hindred in her paſſage. Now about the fourth watch of the Night, Jeſus came walking upon the Sea, and overtook them; at the ſight of whom they were afraid.

Note, *When Providences are Black and Terrible to God's People, the Lord Jeſus ſhews himſelf to them in wonderful manner; the which, ſometimes they can as little bear, as they do the things that were before terrible to them. They were afraid* of the Wind and Water; they were alſo afraid of the Lord and Saviour, when he appeared to them in that ſtrange

But he ſaid, *Be not afraid, it is I.*

Note, *That the* End *of the appearing of the Lord Jeſus unto his People (though the manner of his appearing be ſ*

terrible) as to allay their Fears and Perplexities.

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, *When Christ is absent from his People, they go on but slowly, and with great difficulty; but when he joyneth himself unto them; Oh! how fast they steer their course; how soon are they at their Journeys end!*

The People now among whom he last preached, when they saw that both Jesus was gone, and his Disciples, they also took shipping, and came to *Capernaum*, seeking for Jesus. And when they had found him, they wonderingly asked him, *Rabbi, when cameſt thou hither?* But the Lord Jesus slighting their Complement, answered, *Verily, verily, ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were filled.*

Note, *A People may follow Christ far for base Ends, as these went after him beyond Sea for Loaves; A Mans Belly will carry him a great way in Religion: yea, a Mans Belly will make him venture far for Christ.*

Note again, *They are not feigning Complements, but gracious Intentions, that Crown the Work in the Eye of Christ:* Or thus; *It is not the Toyl and Busines of Professors, but their Love to him, that makes him approve of them.*

Note again, *When men shall look for friendly Entertainment at Christ's Hand (if their Hearts be rotten) even then will they meet with a Check and Rebuke:* Ye seek me not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.

Yet observe again, *He doth not refuse to give, even to those, good Counsel; He bids them labour for the Meat that endureth to Eternal Life.* O how willingly would Jesus Christ have even those Professors that come to him with pretences only, come to him sincerely that they may be saved.

The Text, you will find, is, after much more Discourse, with and about this People; and it is uttered by the Lord Jesus, as the Conclusion of the whole; and intimateth, that since they were Professors in pre-

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tence only, and therefore such as his Soul could no delight in, as such, that he would content himself with a Remnant that his Father had bestowed upon him. As who should say, *I am not like to be honoured in your Salvation; but the Father hath bestowed upon me a People, and they shall come to me in truth, and in them will I be satisfied.* The Text therefore may be called *Christ's Repose*; in the fulfilling whereof, he resteth himself content, after much labour and many Sermons spent, as it were in vain. As he saith by the Propher, *I have laboured in vain, I have spent my strength for nought, and in vain,* Isa. 49. 4.

But as there he saith, *My Judgment is with the Lord, and my Work with my God*; So in the Text he saith, *All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* By these words therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his Followers. He also thus betook himself to Rest under the consideration of the little effect that his Ministry had in *Capernaum, Corazin,* and *Bethsaida*; *I thank thee, O Father,* said he, *Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes; even so, Father, for so it seemed good in thy sight,* Mat. 11. 25. Luke 10. 21.

The Text, in the general, standeth of two parts, and hath special respect to the Father and the Son; as also to their joynt management of the Salvation of the People. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*

The first part of the Text (as is evident) respecteth the Father and his Gift; the other part, the Son and his reception of that Gift.

First, For the Gift of the Father, there is this to be considered; to wit,

The Gift it self; and that is a Gift of certain Persons to the Son. The Father giveth, and that Gift shall come: *And* Him *that cometh*: The Gift then is of

Persons; the Father giveth Persons to Jesus Christ.

Secondly, Next, you have the Son's Reception of this Gift, and that sheweth it self in these particulars:

1. In his hearty Acknowledgment of it to be *a Gift*: *The Father giveth me.*

2. In his taking notice after a solemn manner, of *All*, and every part of the Gift: *All that the Father giveth me.*

3. In his resolution to bring them to himself. *All the Father giveth me, shall come to me.*

4. And in his determining, that not any thing shall make him dislike them in their coming. *And him that cometh to me, I will in no wise cast out.*

These things might be spoken to at large, as they are in this method presented to view; but I shall chuse to speak to the Words,

1 By way of Explication.

2. By way of Observation.

First, By way of Explication, (All) *that the Father giveth me.* This Word *All*, is often used in Scripture, and is to be taken more largely, or more strictly, even as the Truth or Argument, for the sake of which it is made use of, will bear: wherefore, that we may the better understand the mind of Christ, in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will *in no wise cast out.* Thus also the Words *All Israel*, is sometimes to be taken (tho' sometimes it is taken for the whole Family of *Jacob.*) And so *All* Israel *shall be saved*, Rom. 11. By *All Israel*, here he intendeth, not All of *Israel*, in the largest sence; for they are not All *Israel* which are of *Israel*; *neither because they are of the Seed of* Abraham, *are they* All *Children*; *but in* Isaac *shall thy Seed be called*; that is, *They who are the Children of the Flesh; these are not the Children of God, but the Children of the Promise are counted for the Seed*, Rom. 9, 6, 7, 8.

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This word All, therefore must be limited, and enlarged, as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and All. And *I, if I be lifted up from the Earth*, said Christ, *will draw* All *men after me*, John 12. 32. Can any man imagine that by All, in this place, he should mean All, and every Individual Man in the World; and not rather, That All, that is consonant to the scope of the place? And if by being *Lift up from the Earth*, he means, as he should seem, his being taken up into Heaven; and if by *drawing* All *men after him*, he meant a drawing them into that place of Glory; then must he mean by all Men, those, and only those, that shall in truth be eternally saved from the wrath to come: *For God hath concluded them* All *in Unbelief, that he might have mercy upon* All, *Rom.* 11. 32. Here again you have All and All, two Alls; but yet a great disparity between the All made mention of in the first place, and that All made mention of in the second. Those intended in this Text, are the *Jews*, even All of them, by the first (All) that you find in the words. The second All doth also intend the same People; but yet only so many of them as God will have Mercy upon. *He hath concluded them* All *in Unbelief, that he might have mercy upon* All. The All also in the Text, is likewise to be limited and restrained to the Saved, and to them only. But again,

The word (*giveth*) or, *hath given*, must be restrained after the same manner, to the same limited number. All *that the Father giveth me*. Not all that are *given*. If you take the Gift of the Father to the Son, in the largest sence; for in that sence, there are many given to him that shall never come unto him: Yea, many are *given* unto him, that *He will cast out*. I shall therefore first shew you the truth of this, and then in what sence the *Gift* in the Text must be taken.

First, That All that are given to Christ, if you take the Gift of the Father to him, in the largest sence, can-

be intended in the Text, is evident,

1. Because then all the Men, yea all the Things in the World must be saved. All *things* saith he, *are delivered unto me by the Father*, Mat. 11. 27. This I think, no Rational man in the World, will conclude. Therefore the *Gift* intended in the Text, must be restrained to some, to a *Gift* that's given by way of *Specialty* by the Father to the Son.

2. It must not be taken for *All*, that in any sence are given by the Father to him; because the Father hath given some, yea, many to him, to be dashed in pieces by him. *Ask of me*, said the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession*: But what must be done with them? Must he save them All? No, *Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel*, Psal. 2. This Method he useth not with them that he saveth by his Grace, but with those that himself and Saints shall rule over in Justice and Severity, *Rev.* 2. 26, 27. Yet, as you see, *They are given to him.* Therefore the Gift intended in the Text, must be restrained to *some*; to a *Gift* that is given by way of *Specialty* by the Father to the Son.

In *Psal.* 18. he saith plainly, that some are given to him that he might destroy them; *Thou hast given me the Necks of mine Enemies, that I might destroy them that hate me*, verse 40. These therefore cannot be of the number of those that are said to be given in the Text; for those, even All of them shall come to him, and *he will in no wise cast them out.*

3. Some are given to Christ, that he by them might bring about some of his high and deep Designs in the World. Thus *Judas* was given to Christ, to wit, that by him, even as he was determined before, he might bring about his Death, and so the Salvation of his Elect by his Blood. Yea, and *Judas* must so manage this business, as that he must lose himself for ever in bring-

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ing it to pass. Therefore the Lord Jesus, even in his losing of *Judas*, applies himself to the Judgment of his Father, if he had not in that thing, done that which was right, even in suffering of *Judas* so to bring about his Masters Death, as that he might by so doing bring about his own eternal Damnation also.

Those, said he, *that thou gavest me, have I kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled*, John 17. 12. Let us then grant that *Judas* was given to Christ, but not as others are given to him; not as those made mention of in the Text; for then he should have failed to have been so received by Christ, and kept to Eternal Life. Indeed he was given to Christ, but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own Death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the overthrow of him that did it Yea, he must bring about his dying for us in the loss of the Instrument that betrayed him, that he might even fulfill the Scripture in his Destruction, as well as in the Salvation of the rest. *And none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.*

The Gift therefore in the Text, must not be taken in the largest sence, but even as the words will bear, to wit, for such a Gift as he accepteth, and promiseth to be an effectual Means of Eternal Salvation to. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Mark! They shall come *that are in special given* to me; and they shall by no means be rejected: For this is the substance of the Text.

Those therefore intended, as the Gift in the Text, are those that are given by Covenant to the Son; those that in other places are called the *Elect*, the *Chosen*, the *Sheep*, and the *Children of the promise*, &c.

These be they that the Father hath given to Christ to keep them; *those* that Christ hath promised *Eternal Life* unto; *those*, to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the will of the Father that sent me, that of all that he hath given *me, I should lose nothing, but should raise it up the last day. And I give unto them eternal Life, and they shall never perish; neither shall any man pluck them out of my hand. My Father that* gave *them me, is greater than* All: *and no man is able to pluck them out of my Fathers hand. As thou hast given him power over all Flesh, that he should give Eternal Life to as many as thou hast* given him. *Thine they were, and thou gavest them me, and they have kept thy Word, I pray for them, I pray not for the World, but for those that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own Name, those whom thou hast given *me, that they may be one as we are. Father, I will that those whom thou hast given me, may be with me where I am, that they may behold my Glory which thou hast given me; for thou lovedst me before the foundation of the World.* John 6. 39. Chap. 10. 28. Chap. 17. 2,6,9,10,24.

All these Sentences are of the same import with the Text; and the Alls and *Manies*, *Those*, *They*, &c. in these several Sayings of Christ, are the same with all the given in the Text. All *that the Father giveth.*

So that (as I said before) the word All, as also other words, must not be taken in such sort as our foolish Fancies or groundless Opinions will prompt us to, but do admit of an Enlargement or a Restriction, according to the true meaning and intent of the Text. We must therefore diligently consult the meaning of the Text by comparing it with other the Sayings of God; so shall we be better able to find out the mind of the Lord, in the Word which he has given us to know it

All *that the (Father) giveth.*

By this word *(Father)* Christ describeth the Person giving; by which we may learn several useful things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of his People. True, his acts, as to our Salvation, are diverse from those of the Son; he was not capable of doing *that*, or *those* things for us, as did the Son; he died not, he spilt not blood for our *Redemption*, as the Son; but yet he hath a hand, a great hand in our Salvation too: As Christ saith, *The Father himself loveth you*, and his Love is manifest in chusing of us, in giving of us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of mercies, and the God of all Comfort.* For here even the Father hath himself found out, and made way for his Grace to come to us through the Sides, and the Heart-bloud of his well-beloved Son, *Col.* 1. 12. The Father therefore is to be remembred and adored as one having a chief hand in the Salvation of Sinners: *We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in Light; for the Father sent the Son to be the Saviour of the World*, 1 John 4. 14. Col. 1. 12. As also we see in the Text, The *Father giveth* the Sinner to Christ to save him.

Secondly, Christ Jesus the Lord by this word *Father*, would *Familiarize* this Giver to us. Naturally the Name of God is dreadful to us, especially when he is discovered to us by those Names that declare his Justice, Holiness, Power, and Glory; but now this word *Father*, is a familiar word, it frighteth not the Sinner, but rather inclineth his Heart to Love, and be pleased with the remembrance of him. Hence Christ also when he would have us to pray with Godly boldness, puts this word *Father* into our mouths, saying, When ye pray, say, *Our Father, which art in Heaven*; concluding thereby, that by the *Familiarity* that by such a word is intimated, the Children of God may take more boldness to pray for, and ask great things. I my self have often found, that

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when I can say but this word *Father*, it doth me more good, than when I call him by any other Scripture-Name; 'Tis worth your noting, that to call God by his Relative Title, was rare among the *Saints* in Old Testament-times; seldom do you find him called by this name, no, sometimes not in three or four Books; but now in New Testament-times, he is called by no Name so often as this, both by the Lord *Jesus* himself, and by the Apostles afterwards. Indeed the Lord *Jesus* was he that first made this Name common among the Saints, and that taught them, both in their Discourses, their Prayers, and in their Writings, so much to use it; it being more pleasing to, and discovering more plainly our Interest in God, than any other Expression; for by this one Name we are made to understand, that all our mercies are the Off-spring of God, and that we also that are called, are his Children by Adoption.

All *that the Father* (giveth.)

This word (*giveth*) is out of Christ's ordinary Dialect, and seemeth to intimate, at the first sound, as if the Fathers Gift to the *Son*, was not an Act that is past, but one that is present and continuing; when indeed this Gift was bestowed upon Christ, when the Covenant, the Eternal Covenant was made between them, before all Worlds. Wherefore in those other places, when this Gift is mentioned, it is still spoken of as of an Act that is past: As All *that he hath* given *me*; *to as many as thou hast* given *me*; *Thou* gavest *them me, and those which thou hast* given *me*. Therefore of necessity this must be the first and chief sence of the Text: I mean of this word (*giveth*) otherwise the Doctrine of Election, and of the *Eternal Covenant* which was made between the Father and the Son (in which Covenant this Gift of the Father is most certainly comprized) will be shaken, or at leastwise questionable by erroneous and wicked men: For they may say, That the Father gave not all those to Christ that shall be saved, before the World was made; for that this Act of giving is an Act of Continuation.

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But again, this word (*giveth*) is not to be rejected for it hath its proper Use, and may signifie to us,

First, That though the Act of Giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come, are always present with God, and with his Son Jesus Christ: *He calleth things that are not* (that is, to us) *as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* All things to God are present, and so the Gift of the Father to the Son, although to us, as is manifest by the Word, it is an Act that is past, *Rom.* 4. 17. *Acts* 15. 10.

Secondly, Christ may express himself thus, to shew that the Father hath not only given him this Portion in the Lump, before the World was; but that those that he had so given, he will give him again; that is, will bring them to him at the time of their Conversion; for *the Father bringeth them to Christ*, John 6. 44.

As it is said, *She shall be brought unto the King in Rayment of Needle-work*; that is, in the Righteousness of Christ, for it is God that imputeth that to those that are saved, *Psal.* 45. 14. 1 *Cor.* 1.

A Man giveth his Daughter to such a Man, first in order to Marriage, and this respects the time past, and he giveth her again at the day appointed, in Marriage: And in this last sence, perhaps, the Text may have a meaning; that is, that all that the Father hath (before the World was) given to Jesus Christ, he giveth them again to him in the day of their Espousals.

Things that are given among men, are oft-times best at first, to wit, when they are new; and the reason is, because all Earthly things *wax Old*; but with Christ it is not so: This Gift of the Father is not old and deformed, and unpleasant in his Eyes; and therefore to him 'tis always new. When the Lord spake of giving the Land of *Canaan* to the *Israelites*, he saith not, that he *had* given, or *would* give it

them; but thus: *The Lord thy God giveth thee this good land*, Deut. 9. 6. Not but that he had given it to them, while they were in the Loyns of their Fathers, Hundreds of years before. Yet he ſaith *now*, he *giveth* it to them; as if they were now alſo in the very Act of taking poſſeſſion, when as yet they were on the other ſide *Jordan*. What then ſhould be the meaning? Why, I take it to be this: That the Land ſhould be to them always *as new*; *as new*, as if they were taking poſſeſſion thereof but now. And ſo is the Gift of the Father, mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (*Me.*)

In theſe words you find mention made of two Perſons, the *Father*, and the *Son*; the *Father* Giving, and the *Son* Receiving, or Accepting of this Gift. This then in the firſt place, clearly demonſtrateth, That the *Father* and the *Son*, though they, with the *Holy Ghoſt*, are one and the ſame Eternal God; yet as to their Perſonality, are diſtinct. The Father is one, the Son is one, the Holy Spirit is one. But becauſe there is in this Text mention made but of two of the three, therefore a word about theſe two. The *Giver* and *Receiver* cannot be the ſame Perſon in a proper ſence, in the ſame Act of Giving and Receiving. He that giveth, giveth not to himſelf, but to another; the Father giveth not to the Father, to wit, to *Himſelf*; but to the Son: the Son receiveth not of the Son, to wit, of *Himſelf*; but of the Father: ſo when the Father giveth Commandment, he giveth it not to himſelf, but to another; as Chriſt ſaith, He hath given *Me* a Commandment, John 12. 49. So again, *I am one that beareth witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me*, Joh. 8. 18.

Further, here is ſomething implied that is not expreſſed, to wit, that the Father hath not given all men to Chriſt; that is, in that ſence as is intended in the Text, though in a larger, as was ſaid before, he hath given him every one of them; for then all ſhould be ſaved: He hath therefore diſpoſed of ſome another way. He gives ſome

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up to Idolatry, he gives ſome up to Uncleanneſs, to vile Affections, and to a reprobate Mind. Now theſe he diſpoſeth of in his Anger, for their Deſtruction (*Acts* 7. 42. *Rom.* 1. 24, 26, 28.) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus diſpoſed of all men; he hath even of mercy reſerved ſome from theſe judgments, and thoſe are they that he will pardon, as he ſaith; *For I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to Jeſus Chriſt by Will, as a Legacy and Portion. Hence the Lord Jeſus ſays, *This is the Fathers Will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*, John 36. 29.

The Father therefore in giving of them to him to ſave them, muſt needs declare unto us theſe following things.

1. That he is able to anſwer this Deſign of God, to wit, to ſave them to the uttermoſt Sin, the uttermoſt Temptation, *&c.* Heb. 7. 25. Hence he is ſaid, to *lay help on one that is Mighty, Mighty to ſave:* And hence it is again, that God did even of old promiſe to ſend his People a Saviour, a great one, *Pſal.* 89. 19. *Iſa.* 63. 1. To ſave, is a great Work, and calls for Almightineſs in the Undertaker: Hence he is called the *Mighty God, the Wonderful Counſellour*, &c. Sin is ſtrong, Satan is alſo ſtrong, Death and the Grave are ſtrong, and ſo is the Curſe of the Law; therefore it follows, that this Jeſus muſt needs be by God the Father, accounted Almighty, in that he hath given his Elect to him to ſave them, and deliver them from theſe, and that in deſpight of all their Force and Power.

And he gave us Teſtimony of this his might, when he was employed in that part of our Deliverance that called for a Declaration of it. He aboliſhed Death; he deſtroyed him that had the power of Death; he was the deſtruction of the Grave; he hath finiſhed ſin, and made an end of it, as to its damning Effects upon the Perſons that the Father hath given him; he hath vanquiſhed the Curſe of the Law, nailed it to his Croſs, triumphed over them upon his Croſs, and made a ſhew of theſe things openly,

2 *Tim.*

2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a Sign of his Triumph and Conqueſt, he is alive from the dead, and hath the Keys of Hell and death in his own keeping, *Rev.* 1. 18.

2. The Fathers *giving* of them to him to ſave them, declares unto us that he is and will be faithful in his Office of Mediator, and that therefore they ſhall be ſecured from the Fruit and Wages of their Sins, which is Eternal Damnation, by his faithful Execution of it. And indeed it is ſaid, even by the Holy Ghoſt himſelf, *That he is faithful to him that appointed him*; that is, to this work of ſaving thoſe that the Father hath given him *for that purpoſe*; as *Moſes was faithful in all his Houſe:* yea, and more faithful too, for *Moſes* was faithful in Gods Houſe, but as a Servant; *but Chriſt as a Son, over his own Houſe*, Heb. 3.

And therefore this Man is counted worthy of more Glory than *Moſes*, even upon this account, becauſe more faithful than he, as well as becauſe of the Dignity of his Perſon. Therefore in him, and in his Truth and Faithfulneſs God reſted well-pleaſed, and hath put all the Government of his People upon his ſhoulders. Knowing, that nothing ſhall be wanting in him, that may any way perfect this Deſign. And of this, He, to wit, the Son, hath already given a proof: for when the time was come, that his Blood was by Divine Juſtice required for their Redemption, Waſhing and Cleanſing, He as freely poured it out of his Heart, as if it had been Water out of a Veſſel; not ſticking to part with his own Life, that the Life which was laid up for his People in Heaven, might not fail to be beſtowed upon them. And upon this account, (as well as upon any other) it is that God calleth him his *Righteous Servant*, Iſa. 53. For his Righteouſneſs could never have been compleat, if he had not been to the uttermoſt Faithful to the Work he undertook: It is alſo, becauſe he is faithful and true, that in Righteouſneſs he doth judge and make work for his Peoples Deliverance. He will faithfully perform this truſt repoſed in him: The Father knows

knows this, and hath therefore given his Elect unto him.

Thirdly, The Fathers giving of them to him to save them, declares that he is, and will be gentle and patient towards them under all their Provocations and Miscarriages. It is not to be imagined, the Tryals and Provocations that the Son of God hath all along had with these People that have been given to him that saves them: indeed he is said to be a *Tryed Stone*; for he has been tryed, not only by the Devil, Guilt of Sin, Death, and the Curse of the Law, but also by his Peoples Ignorance, Unrulineſs, Falls into Sin, and declining to Errours in Life and Doctrine. Were we but capable of seeing how this Lord Jesus has been Tryed, even by his People, ever since there was one of them in the World, we should be amazed at his Patience and gentle Carriages to them. It is said indeed, *The Lord is very pitiful, slow to anger, and of great mercy*: And indeed, if he had not been so, he could never have endured their Manners, as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child: *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee, saith the Lord*, Isa. 49. 15.

God did once give *Moses*, as Christ's Servant, an handful of his People to carry them in his Bosom, but no further than from *Egypt* to *Canaan*; and this *Moses*, as is said of him by the Holy Ghost, was the meekest man that was then to be found in the Earth: yea, and he loved the People at a very great rate, yet neither would his Meekneſs nor Love hold out in this work; he failed and grew passionate, even to the provoking his God to Anger, under this Work. *And Moses said unto the Lord, wherefore hast thou afflicted thy Servant?* But what was the Affliction? Why the Lord had said unto him, *Carry this People in thy Bosom as a nursing Father beareth the sucking Child, unto the Land that he swear unto their Fathers.* And how then? Not I, says *Moses*, *I am not able to bear all this People*

ple, *because it is too heavy for me: if thou deal thus with me, kill me, I pray thee out of hand, and let me not see my wretchedness*, Numb. 11. 11, 12, 13, 14. God gave them to *Moses*, that he might carry them in his Bosom, that he might shew gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time, till he had brought them to their Land; but he failed in the work; he could not exercise it, because he had not that sufficiency of Patience towards them: But now it is said of the Person speaking in the Text, *That he shall gather his Lambs with his arm, shall carry them in his Bosom, and shall gently lead them that are with young*, Isa. 40. 10, 11. intimating, that this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to save them.

Fourthly, The Fathers giving of him to save them, declares that he hath a sufficiency of Wisdom to wage with all those Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory, *1 Cor.* 1. 30. *He hath made him to us to be Wisdom*; yea, he is called *Wisdom* it self: and God saith moreover, That *he shall deal Prudently*, Isa. 52. 13. And indeed, he that shall take upon him to be the Saviour of the People, had need be wise, because their Adversaries are subtil above any. Here they are to encounter with the Serpent, who for his subtilty outwitted our Father and Mother when their wisdom was at highest, (*Gen.* 3.) But if we talk of Wisdom, our Jesus is wise, wiser than *Solomon*, wiser than all Men, wiser than all Angels; he is even the Wisdom of God. *Christ the Wisdom of God*, (Col. 1. 1.) And hence it is, that he turneth Sin, Temptations, Persecutions, Falls, and all things for good unto his People, (*Rom.* 8.)

Now these things thus concluded on, do shew us the great and wonderful love of the Father, in that he should chuse out one every way so well prepared for the work of Mans Salvation.

Here-

Herein indeed perceive we the Love of God. *Huram* gathered, *that God loved* Israel, because he had given them such a King as *Solomon*, (2 Chron. 2. 11.) But how much more may we behold the love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us.

All *that the Father giveth me (shall come.)*

In these last words, there is closely inserted an Answer unto the Fathers End in giving of his Elect to Jesus Christ. The Fathers end was, that they might *come* to him, and be *saved* by him; and that says the Son, shall be done; neither Sin nor Satan, neither Flesh nor World, neither Wisdom nor Folly, shall hinder their coming to me. *They* shall *come to me, and him that cometh to me, I will in no wise cast out.*

Here therefore the Lord Jesus positively determineth to put forth such a sufficiency of all Grace, as shall effectually perform this Promise. *They shall come.* That is, he will cause them to come, by infusing of an effectual Blessing into all the Means that shall be used to that end. As was said to the Evil Spirit that was sent to perswade *Ahab* to go and Fall at *Ramoth Gilead*; *Go: Thou shalt perswade him, and prevail also; go forth and do so*, 1 Kings 22. 22. So will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very End; it shall perswade them, and shall prevail also. Else, as I said, the Fathers End would be frustrate: For the Fathers will is, That, *Of all that he hath given him, he should lose nothing, but should raise it up at the last day*, in order next unto himself, Christ the First-Fruits, afterwards those that are his, at his Coming, (1 *Cor.* 15.) But this cannot be done, if there should fail to be a Work of Grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. All *that the Father hath given me*

shall

ſhall come to me, &c. But to ſpeak more diſtinctly to the words, *They ſhall come.* Two things I would ſhew you from theſe words.

Firſt, *What it is to come to Chriſt.*

Secondly, *What force there is in this Promiſe, to make them come to him.*

Firſt, I would ſhew you what it is to come to Chriſt. This word *Come*, muſt be underſtood ſpiritually, not carnally; for many came to him carnally, or bodily, that had no ſaving advantage by him; Multitudes did thus come unto him in the days of his Fleſh, yea innumerable Companies. There is alſo at this day a formal cuſtomary coming to his Ordinances, and ways of Worſhip, which availeth not any thing; but with them I ſhall not now meddle; for they are not intended in the Text. The coming then intended in the Text, is to be underſtood of the *Coming of the* Mind *to him, even the moving of the Heart towards him. I ſay, the moving of the Heart towards him, from a ſound Sence of the abſolute want that a man hath of him for his Juſtification and Salvation.*

This Deſcription of coming to Chriſt, divideth it ſelf into two Heads.

Firſt, *That coming to Chriſt is a moving of the Mind towards him.*

Secondly, *That it is a moving of the Mind towards him, from a ſound ſence of the abſolute want that a man hath of him for his Juſtification and Salvation.*

To ſpeak to the firſt, *That it is a moving of the Mind towards him.* This is evident, becauſe coming hither or thither, if it be voluntary, is by an Act of the Mind or Will; ſo coming to Chriſt, is through the inclining of the Will. *Thy People ſhall be willing*, Pſal. 110. 3. This willingneſs of Heart, is it which ſets the Mind a moving after, or towards him. The Church expreſſeth this moving of her Mind towards Chriſt, by the moving of her Bowels. *My Beloved put in his hand by the hole of the door, and my Bowels*

were

were moved for him, Song 5: 4. *My Bowels*; the passions of my Mind and Affections; which passions of the Affections are expressed by the yearning and sounding of the Bowels, the yearning or passionate working of them, the sounding of them, or their making a noise for him, *Gen.* 43. 30. 1 *Kings* 3. 26. *Isa.* 16. 11.

This then is the coming to Christ, even a moving towards him with the Mind. *And it shall come to pass, that every thing that Liveth, which moveth whithersoever the Water shall come, shall live*, Ezek. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it: the living things are the Children of Men, to whom the Grace of God, by the Gospel is preached. Now saith he, *Every living thing which moveth whithersoever the Waters shall come, shall live.* And see how this word (*Moveth*) is expounded by Christ himself in the Book of the *Revelations*: *The Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, Come. And whosoever will, that is willing, let him take the Water of Life freely*, Rev. 22. 17.

So that, to move in thy Mind and Will after Christ, is to be Coming to him. There are many poor Souls that are coming to Christ, that yet cannot tell how to believe it; because they think that coming to him, is some strange and wonderful thing; and indeed so it is: but I mean they overlook the inclination of their Will, the moving of their Mind, and the sounding of their Bowels after him; and count these none of this strange and wonderful thing; when indeed it is a work of greatest wonder in this World, to see a man Who was sometimes dead in sin, possessed of the Devil, an Enemy to Christ, and to all things spiritually good: I say, to see this man moving with his Mind after the Lord Jesus Christ, is one of the highest wonders in the World.

Secondly, *It is a moving of the Mind towards him,*

from a ſound ſence of the abſolute want that a man hath of him for his Juſtification and Salvation. Indeed, without this Sence of a loſt Condition without him, there will be no moving of the Mind towards him: A moving of their Mouth there may be; *With their Mouth they ſhew much Love*, Ezek. 33. 31. Such a People as this will come as the true People cometh; that is, in ſhew, and outward appearance: and they will ſit before Gods Miniſters, *as his People ſit before them; and they will hear his words too, but they will not do them*; that is, will not come inwardly with their Minds; *for with their mouth they ſhew much Love, but their Heart (or Mind) goeth after their Covetouſneſs.* Now all this is, becauſe they want an effectual ſence of the Miſery of their ſtate by Nature; for not till they have that, will they in their Mind move after him. *Therefore, thus it is ſaid concerning the true Comers, at that day the great Trumpet ſhall be blown, and* They *ſhall come which were ready to periſh in the Land of* Aſſyria, *and the Out-caſts of the Land of* Egypt, *and ſhall worſhip the Lord in his holy Mountain at* Jeruſalem, (*Iſa.* 27. 13.) They are then (as you ſee) the *Out-caſts*, and thoſe *that are ready to periſh*, that indeed have their Minds effectually moved to come to Jeſus Chriſt. *This Sence of things*, was that which made the *Three Thouſand* come, that made *Saul* come, that made the *Jaylour* come, and that indeed make all others come, that come effectually, *Act.* 2. 8, 16.

Of the true coming to Chriſt, the three Lepers were a famous Semblance; of whom you read, 2 *King.* 7. 3, *&c.* The Famine in thoſe days was ſore in the Land, there was no Bread for the People; and as for that Suſtenance that was, which was *Aſſes* Fleſh, and *Doves* Dung, that was only in *Samaria*; and of theſe the Lepers had no ſhare, for they were thruſt without the City. Well, now they ſate in the Gate of the City, and Hunger was, as I may ſay, making his laſt meal of them; and being therefore ha-

dea-

dead already, what do they think of doing? Why, first they display the dismal colours of Death before each others Faces, and then resolve what to do, saying, *If we say we will go into the City, then the Famine is in the City, and we shall die there; if we sit still here, we die also: now therefore come, let us fall into the Host of the* Syrians; *if they save us alive, we shall live; if they kill us, we shall but die.* Here now was *Necessity* at work, and this *Necessity* drove them to go thither for Life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ: Death is before them, they see it, and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come even of necessity, being forced thereto by that Sence they have of their being utterly and everlastingly undone, if they find not safety in him.

These are they that will come: indeed these are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat. 11. 21.

Take two or three things to make this more plain, to wit, That coming to Christ, floweth from a sound sence of the absolute need that a man hath of him, as afore.

1. *They shall come with weeping, and with Supplication will I lead them; I will cause them to walk by Rivers of Waters in a plain way wherein they shall not stumble*, Jer. 31. 9. Mind it! they come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the effects of a right sence of the need of Mercy. Thus a senseless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. *In those days, and at that time, the Children of* Israel *shall come; they, and the Children of* Judah *together, going and weeping: they shall seek the Lord their*

God

God; they shall ask the way to Zion, with their faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten, Jer. 50. 4, 5.

Secondly, This coming to Christ, it is called a running to him, as flying to him; a flying to him from Wrath to come. By all which terms, is set forth the sence of the man that comes, to wit, That he is affected with the sence of his sin, and the death due thereto; that he is sensible that the Avenger of Blood pursues him, and that therefore he is cut off, if he makes not speed to the Son of God for Life, *Mat.* 3. 7. *Psal.* 143. 9. Flying is the last work of a man in danger, all that are in danger do not flie; no, not all that see themselves in danger: Flying is the last work of a man in danger: all that hear of danger will not flie. Men will consider, if there be no other way of escape, before they flie. Therefore, as I said, Flying is the last thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death, and Damnation, unless he flies to Christ for Life; then he flies, and not till then.

Thirdly, That the true coming is, from a sence of an absolute need of Jesus Christ to save, &c. is evident by the *Out-cry* that is made by them to come, even as they are coming to him; *Mat.* 14. 30. *Acts* 2. 37. *Acts* 16. 30. *Lord, save me, or I perish*; *Men and Brethren, what shall we do? Sirs, what must I do to be saved?* and the Like. This Language doth sufficiently discover that the truly coming Souls, are Souls sensible of their need of Salvation by Jesus Christ; and moreover, that there is nothing else that can help them but Christ.

Fourthly, It is yet further evident, by these few things that follow; it is said that such are *pricked in their hearts*, that is with the Sentence of Death by the Law; and the least prick in the heart kills a man

Acts

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Fifthly, Coming to Christ is attended with an honest and sincere forsaking all for him. *If any man come unto me and hateth not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple: and whosoever doth not bear his Cross and come after me, cannot be my Disciple*, Luke 14. 26, 27.

By these and the like Expressions elsewhere, Christ describeth the true Comer, or the Man that indeed is coming to him; he is one that casteth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended Comers to Jesus Christ in the World. And they are much like to the man that you read of in Mat. 21. 30. that said to his Fathers bidding, *I go, Sir, and went not.* I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his Gospel, *I come, Sir*, but still they abide by their pleasures, and carnal Delights. They come not at all, only they give him a Courtly Complement; but he takes notice of it, and will not let it pass for any more than a Lye. He said, *I go, Sir, and went not*; he dissembled and lied. Take heed of this, you that flatter your selves with your own Deceivings; Words will not do with Jesus Christ: *Coming* is *Coming*, and nothing else will go for coming with him.

Before I speak to the other Head, I shall answer some Objections that usually lie in the way of those that in Truth are coming to Jesus Christ.

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wish) yet I fear my ends are not right in coming to him.

Quest. Why, what is thine end in coming to Christ?

Answ. My end is, that I might have life, and be saved by Jesus Christ.

This is the Objection: Well, let me tell thee, that to come to Christ for *life, and to be saved*, though at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth Life, as the only Argument to prevail with Sinners to come to him, and so also blameth them because they come not to him for Life. *And ye will not come to me that ye might have life*, John 5. 3. Besides there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their safety. As, *He that believeth in him, shall not perish*; *He that believeth, is passed from Death to Life*. *He that believeth shall be saved*. *He that believeth on him, is not condemned*. And believing and coming are all one. So that you see, to come to Christ for life, is a lawful coming, and good.

1. In that he believeth that he alone hath made Atonement for Sin, *Rom.* 2.

And let me add over and above, that for a man to come to Christ for life, though he comes to him for nothing else but life, it is to give much honour to him.

First, He honoureth the Word of Christ, and consenteth to the truth of it, and that in these two general Heads.

1. He consenteth to the truth of all those Sayings that testifie that sin is most abominable in it self, dishonourable to God, and damnable to the Soul of man; for thus saith the man that cometh to Jesus Christ, *Jer.* 44. 4. *Rom.* 2. 23. *chap.* 6. 23. 2 *Thes.* 2. 12.

2. In that he believeth, as the Word hath said, that there is in the Worlds best things, Righteousness

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and all, nothing but Death and Damnation; for so also says the man that comes to Jesus Christ for life, *Rom.* 7. 24, 25. *chap.* 8. 2, 3. 2 *Cor.* 3. 6, 7, 8.

Secondly, He honoureth Christs Person, in that he believeth that there is Life in him, and that he is able to save him from Death, Hell, the Devil, and Damnation; for unless a man believes this, he will not come to Christ for life, *Heb.* 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is Authorized of the Father to give life to those that come to him for it, *John* 5. 11, 12. *chap.* 17. 1, 2, 3.

Fourthly, He honoureth the Priesthood of Jesus Christ.

2. In that he believeth that Christ hath more power to save from sin by the Sacrifice that he hath offered for it, than hath all Law, Devils, Death, or Sin to condemn: He that believes not this, will not come to Jesus Christ for Life, *Acts* 13. 38. *Heb.* 2. 14, 15. *Rev.* 1. 17, 18.

Thirdly, In that he believeth that Christ, according to his Office, will be most faithful and merciful in the discharge of his Office. This must be included in the Faith of him that comes for Life to Jesus Christ, 1 *Joh.* 2. 1, 2, 3. *Heb.* 2. 17, 18.

Fourthly, Further, He that cometh to Jesus Christ for life, taketh part with him against Sin, and against the ragged and imperfect Righteousness of the World; yea, and against false Christs, and damnable Errors that set themselves against the worthiness of his Merits and Sufficiency: This is evident, for that such a Soul singleth Christ out from them all, as the Only that can save.

Fifthly, Therefore, as *Noah*, at Gods command, thou preparest this Ark, for the saving of thy self, by the which also thou condemnest the World, and art become Heir of the Righteousness which is by Faith, (*Heb.* 11. 7.) Wherefore, coming Sinner, be content; he that cometh to Jesus Christ, believeth too that

he is willing to shew mercy to, and have compassion upon him (though unworthy) that comes to him for Life. And therefore thy Soul lieth not only under a special Invitation to come, but under a Promise too of being accepted and forgiven, *Mat.* 11. 28.

All these particular parts and qualities of Faith, are in that Soul that comes to Jesus Christ for life, as is evident to any indifferent judgment.

For, will he that believeth not the Testimony of Christ concerning the baseness of sin, and the insufficiency of the Righteousness of the World, come to Christ for Life? No.

He that believeth not the Testimony of the Word, *comes not*; He that believeth that there is Life any where else, *comes not*; He that questions whether the Father hath given Christ power to forgive, *comes not*; he that thinketh that there is more in Sin, in the Law, in Death, and the Devil, to destroy, than there is in Christ, to save, *comes not*; He also that questions his faithful management of his Priesthood for the Salvation of Sinners, *comes not.*

Thou then that art indeed the *coming* Sinner, believest all this, true, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy Faith as to these distinct Acts of it; but yet all this Faith is in him coming to Christ for Life. And the Faith that thus worketh, is the Faith of the best and purest kind; because this man comes alone as a sinner, and as seeing that life is to be had only in Jesus Christ.

Before I conclude my Answer to this Objection, take into thy consideration these two things.

First, That the Cities of Refuge were erected for those that were dead in the Law, and that yet would live by Grace, even for those that were to flie thither for Life from the Avenger of Blood that pursueth after them. And it is worth your Noting, that those that were upon their flight thither, are in a peculiar manner called

called the People of God. *Cast ye up, Cast ye up,* saith God, *prepare ye the way, take up the stumbling-block out of the way of* My *People,* Isa. 57. 14. This is meant of pre-preparing the way to the City of Refuge, that the Slayers might escape thither; which flying Slayers are here by way of specialty, called the People of God; even those of them that escaped thither for Life.

Secondly, Consider that of *Ahab,* when *Benhadad* sent to him for Life, saying, *Thus saith thy Son* Benhadad, *I pray thee let me live.* Though *Benhadad* had sought the Crown, Kingdom, yea, and also the Life of *Ahab,* yet how effectually doth *Benhadad* prevail with him. Is *Benhadad* yet alive? said *Ahab,* He is my Brother; yea, *go ye, bring him to me: So he made him ride in his chariot,* 1 Kin. 20.

Coming Sinner, what thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab,* he might grant an humble *Benhadad* Life; thou neither beggest of him his Crown and Dignity: Life, Eternal Life will serve thy turn: How much more then shalt thou have it, since thou hast to deal with him who is Goodness and Mercy it self! yea, since thou art also called upon, yea, greatly encouraged by a promise of Life, to come unto him for Life? Read also these Scriptures, *Num.* 35. 11, 14, 15. *Josh.* 20. 1, 2, 3, 4, 5. *Heb.* 6. 16, 17, 18, 19, 20.

Objection 2.

When I say, I only seek my self, I mean, I do not find that I do design Gods Glory in mine own Salvation by Christ, and that makes me fear, I do not come aright.

Answ. Where doth Christ Jesus require such a Qualification of those that are coming to him for Life? come thou for Life, and trouble not thy Head with such Objections against thy self, and let God and Christ alone to glorifie themselves in the Salvation of such a Worm as thou art. The Father saith to the Son, *Thou art my Servant,* O Israel, *in whom I will be glorified.* God propoundeth Life to sinners, as the Argument to prevail with them to come to him for Life; and Christ says plainly, *I*

am come, that ye might have Life, John 12. 10. He hath no need of thy designs, though thou hast need of his. Eternall Life, Pardon of Sin, and Deliverance from Wrath to come, Christ propounds to thee, and these be the things that thou hast need of: Besides, God will be gracious and merciful to worthless, undeserving wretches: come then as such an one, and lay no stumbling-blocks in the way to him, but come to him for Life, and live, *Joh.* 5. 34. *ch.* 10. 10. *ch.* 3. 36. *Mat.* 1. 21. *Prov.* 8. 36, 37. 1 *Thes.* 1. 10. *Joh.* 11. 25, 26.

When the *Gaoler* said, *Sirs, what must I do to be saved?* *Paul* did not so much as once ask him, what is your *End* in this question; do you design the Glory of God in the Salvation of your Soul? He had more wit: He knew that such Questions as these would have been but Fools Babels, about, instead of a sufficient Salve to so weighty a Question as this. Wherefore, since this poor wretch lacked Salvation by *Jesus* Christ, I mean, to be saved from Hell and Death, which he knew (now) was due to him for the sins that he had committed; *Paul* bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, *Believe on the Lord Jesus Christ, and thou shalt be saved*, Act. 16. 30, 31, 32. I know, that afterwards, thou wilt desire to glorifie Christ, by walking in the way of his Precepts; but at present thou wantest life; the Avenger of Blood is behind thee, *and the Devil like a roaring Lion is behind thee*: Well, *come now, and obtain Life from these; and when thou hast* obtained some comfortable perswasion that thou art made Partaker of Life by Christ, then, and not till then, thou wilt say, *Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diseases; who redeemeth thy Life from Destruction, and crowneth thee with loving kindness, and tender Mercies*, Psal. 103. 1, 2, 3, 4, 5.

Objection

Objection 3.

But I cannot believe that I come to Christ aright, because sometimes I am apt to question his very Being and Office to save.

Thus to do is horrible; but mayst thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel? Poor Soul! Thou mayst judge amiss for all that, *Why*, saith the Sinner, *I think that these Questionings come from my Heart.*

Answ. Let me answer: That which comes from thy Heart, comes from thy *Will* and *Affections*, from thy *Understanding*, *Judgment*, and *Conscience*: for these must acquiesce in thy questioning, if thy questioning be with thy Heart. And how sayst thou (for to name no more) dost thou with thy *Affection* and *Conscience* thus question?

Answ. *No, my Conscience trembles when such Thoughts come into my mind; and my Affections are otherwise inclined.*

Then I conclude, that these things are either suddenly injected by the Devil, or else are the Fruits of that Body of Sin and Death that yet dwells within thee, or perhaps from both together.

If they come wholly from the Devil, as they seem, because thy Conscience and Affections are against them; or if they come from that Body of Death that is in thee (and be not thou curious in enquiring from whether of them they come, the safest way is to lay enough at thy own door) nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee about this matter.

First, *Dost thou like these wicked Blasphemies?*

Answ. No, no; their Presence and Working kills me.

Secondly, *Dost thou mourn for them, pray against them, and hate thy self because of them?*

Answ. Yes, yes; but that which afflicts me,

is, I do not prevail against them.

Thirdly, *Dost thou sincerely chuse (mightest thou have thy choice) that thy Heart might be affected and taken with the things that are best, most Heavenly and Holy?*

Answ. With all my Heart, and Death the next hour (if it were God's will) rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thy self because of them, with thy sincere chusing of those thoughts for thy delectation that are heavenly and holy; clearly declares that these things are not countenanced either with thy Will, Affections, Understanding, Judgment, or Conscience; and so, that thy Heart is not in them, but that rather they come immediately from the Devil, or arise from the Body of Death that is in thy Flesh; of which thou oughtest thus to say, *Now then it's no more I that doth it, but Sin that dwells in me,* Rom. 7. 16, 17.

I will give thee a pertinent Instance: In *Deut.* 22. thou mayst read of a betrothed Damsel, one betrothed to her Beloved, one that hath given him her Heart and Mouth, as thou hast given thy self to Christ, yet she was met with as she walked in the Field, by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous *Judge* pass upon the Damsel for this? *The man only that lay with her,* saith God, *shall die; but unto the Damsel thou shalt do nothing; there is in the Damsel no sin worthy of Death. For as when a man riseth against his Neighbour, and slayeth him, even so is this matter; he found her in the Field, and the betrothed Damsel cryed, and there was none to save her,* Deut. 22. 25, 26, 27.

Thou art this Damsel, the man that forced thee with these blasphemous thoughts, is the Devil; and he light-

lighteth upon thee in a fit place, even in the Field, as thou art wandring after *Jesus* Christ; but thou cryest out, and by thy cry, didst shew that thou abhorrest such wicked Lewdness. Well, *the judge of all the Earth will do right*; he will not lay the sin at thy door, but at his that offered the Violence: And for thy comfort, take this into consideration, That *he came to heal them that were oppressed with the Devil*, Acts. 10. 38.

Objection 4.

But, saith another, *I am so heartless, so slow, and, as I think, so indifferent in my coming, that to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.*

Answ. You know that I told you at first, that coming to Christ is a moving of the Heart and Affections towards him.

But, saith the Soul, *my Dulness and Indifferency in all holy Duties, demonstrate my heartlessness in coming: and to* come, *and not with the heart, signifies nothing at all.*

Answer. The moving of the Heart after Christ, is not to be discerned (at all times) by thy sensible affectionate performing of Duties; but rather by those secret groanings and complaints which thy Soul makes to God against that Sloath that attends thee in Duties.

Secondly, But grant it to be even as thou sayst it is, that thou *comest so slowly*, &c. yet since Christ bids them come, that come not at all; surely they may be accepted that come, though attended with those Infirmities which thou at present groanest under. He saith, *And him that cometh:* He saith not, *If they come sensible, so fast:* But, *And him that cometh to me, I will in no wise cast out.* He saith also in the Eighth of *Proverbs*, *As for him that wanteth Understanding*; that is, an Heart; for oftentimes the *Understanding*

is taken for the *Heart: Come eat of my Bread, and drink of the Wine that I have mingled.*

Thirdly, Thou mayſt be vehement in thy Spirit in coming to Jeſus Chriſt, and yet be plagued with ſenſible ſloath. So was the *Church*, when ſhe cryed, *Draw me, we will run after thee*; and *Paul* when he ſaid, *When I would do good, evil is preſent with me*: (Song 14. Rom. 7. Gal. 5. 19.) The Works, Struglings, and Oppoſitions of the Fleſh *are more manifeſt* than are the works of the Spirit in our hearts, and ſo are ſooner felt than they. What then? Let us not be diſcouraged at the ſight and feeling of our own Infirmities, but run the faſter to Jeſus Chriſt for Salvation.

Fourthly, Get thy Heart warmed with the ſweet promiſe of Chriſt's acceptance of the coming Sinner, and that will make thee make more haſt unto him. Diſcouraging Thoughts, they are like unto cold Weather, they benumb the Senſes, and make us go ungainly about our buſineſs; but the ſweet and warm gleads of Promiſe, are like the comfortable Beams of the Sun, which liven and refreſh. You ſee how little the *Bee* and *Flye* do play in the Air in Winter; why the cold hinders them from doing it; but when the Wind and Sun is warm, who ſo buſie as they?

Fifthly, But again, he that comes to Chriſt, flies for his Life: now there is no man that flies for his Life, that thinks he ſpeeds faſt enough on his journey; no, could he, he would willingly take a mile at a ſtep. Oh my ſloth and heartleſneſs, ſayſt thou! *Oh that I had wings like a Dove, for then would I flie away and be at reſt! I would haſten my eſcape from the windy Storm and Tempeſt*, Pſal. 55. 6, 8.

Poor coming Soul, thou art like the man that would ride full Gallop, whoſe Horſe will hardly Trot: now the deſire of his mind is not to be judged of by the ſlow pace of the dull Jade he rides on; but

but by the Hitching, and Kicking and Spurring, as he sits on his back. Thy flesh is like this *dull Jade*, it will not gallop after Christ; it will be backward though thy Soul and Heaven lie at stake: but be of good comfort, Christ judgeth not according to the fierceness of outward motion, *Mark* 10. 17. but according to the sincerity of the heart and inward parts, *Joh.* 1. 47. *Psal.* 51. 6. *Mat.* 26. 41.

Sixthly, *Ziba* in appearance came to *David* much faster than did *Mephibosheth*; but yet his heart was not so upright in him to *David*, as was his. 'Tis true, *Mephibosheth* had a check from *David*; for, said he, *Why wentest not thou with me*, Mephibosheth? But when *David* came to remember that *Mephibosheth* was *Lame*, (for that was his Plea) *Thy Servant is Lame*, 2 Sam. 19. he was content, and concluded he would have come after him faster than he did: And *Mephibosheth* appealed to *David*, who was in those days as an Angel of God, to know all things that are done in the Earth, if he did not believe that the reason of his backwardness lay in his *Lameness*, and not in his *Mind*. Why, poor coming Sinner, thou canst not come to Christ with that outward swiftness of *Career*, as many others do: but doth the reason of thy backwardness lie in thy Mind and Will, or in the sluggishness of the Flesh? Canst thou say sincerely, *The Spirit truly is willing, but the Flesh is weak*, Mat. 26. 41. Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy Heart, that this is true? then take this for thy comfort, he hath said, *I will assemble her that halteth, I will make her that halteth a Remnant, and I will save her that halteth*, Micah 4. 6, 7. Zeph. 3. 19. What canst thou have more from the sweet Lips of the Son of God? But,

Seventhly, I read of some that are to follow Christ in chains; I say, to come after him in chains;

Thus

Thus ſaith the Lord, the labour of Egypt, *and the Merchandize of* Ethiopia, *and the* Sabeans, *men of ſtature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee: in chains ſhall they come over, and they ſhall fall down unto thee; they ſhall make ſupplication unto thee, ſaying, Surely there is none elſe to ſave,* Iſai. 45. 14. Surely they that come after *Chriſt* in chains, come to him in great difficulty, becauſe their ſteps, by the chains are ſtraightned.

And what chains ſo heavy, as thoſe that diſcourage thee? thy chain which is made up of guilt and filth, is heavy; it is a wretched Bond about thy Neck, by which thy ſtrength doth fail, *Lam.* 1. 14. ch: 3. 17. But come, though thou comeſt in chains; 'Tis Glory to *Chriſt*, that a Sinner comes after him in chains. The chinking of thy chains, though troubleſome to thee, are not, nor can be Obſtruction to thy Salvation; 'tis *Chriſt*'s Work and Glory to ſave thee from thy chains, to enlarge thy ſteps, and ſet thee at Liberty. The blind man, though called, ſurely could not come apace to *Jeſus Chriſt*; but *Chriſt* could ſtand ſtill, and ſtay for him. True, *he rideth upon the Wings of the Wind*; but yet he is long-ſuffering, and his long-ſuffering is Salvation to him that cometh to him, *Mat.* 19. 49. 2 *Pet.* 3. 9.

Eighthly, Hadſt thou ſeen thoſe that came to the Lord Jeſus in the days of his Fleſh, how ſlowly, how hoblingly they came to him by reaſon of their Infirmities; and alſo how friendly and kindly, and graciouſly he received them, and gave them the deſire of their hearts, thou wouldeſt not, as thou doſt, make ſuch Objections againſt thy ſelf, in thy coming to *Jeſus Chriſt*.

Objection 5.

But (ſays another) *I fear I come too late; I doubt I have paid too long; I am afraid the Door is ſhut.*

Anſw. Thou canſt never come too late to *Jeſus Chriſt*,

Christ, if thou dost come. This is manifest by two Instances.

First, By the Man that came to him at the Eleventh hour, This man was idle all the day long: he had a whole Gospel-day to come in, and he play'd it all away save only the last hour thereof: But at last, at the Eleventh hour he came, and goes into the vineyard to work with the rest of the Labourers, that had born the burden and heat of the day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay-day came, he had even as much as the rest; yea, had his Money first. True, the others murmured at him; but what did the Lord Jesus answer them? *Is thine Eye evil, because mine is good? I will give unto this last even as unto thee*; Mat. 20.

Secondly, The other Instance is, *The Thief upon the Cross*; he came late also, even as at an hour before his Death; yea, he stayed from *Jesus Christ* as long as he had liberty to be a Thief, and longer too; for could he have deluded the Judge, and by lying words escaped his just condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted, and condemned to die, yea, fastned to the Cross, that he might die like a Rogue, as he was in his life; behold the Lord *Jesus*, when this wicked one, *even now*, desireth Mercy at his hands, tells him, and that without the least reflection upon him, for his former mis-spent life; *To day thou shalt be with me in Paradise*, Luke 23. 43.

Let no man turn this Grace of God into Wantonness; my Design is now to encourage the coming Soul.

Object. *But is not the Door of Mercy shut against some before they die.*

Answ. Yes; and God forbids that Prayers should be made to him for them, *Jer.* 7. 16. *Jude* 22.

Quest: *Then, why may not I doubt that I may be one of these?*

Answ.

Answ. By no means, if thou art coming to *Jesus Christ*; because when God shuts the door upon men, he gives them no heart to come to Jesus Christ. *None comes but those to whom it is given of the Father*: but thou comest, therefore it is given to thee of the Father.

Be sure therefore, if the Father hath given thee an heart to come to *Jesus Christ*, the Gate of Mercy yet stands open to thee: For it stands not with the Wisdom of God *to give strength to come to the Birth, and yet to shut up the Womb*, Isa. 66. 9. To give grace to come to *Jesus Christ*, and yet shut up the Door of his Mercy upon thee. *Encline thine Ear*, saith he, *come unto me, hear, and your Souls shall live; and I will make an everlasting Covenant with you, even the sure Mercies of* David, *Isa.* 55. 3.

Object. *But it is said, that some knocked when the door was shut.*

Answ. Yes; But the Texts in which these Knockers are mentioned, are to be referred unto the Day of Judgment, and not to the coming of the Sinner to Christ in this Life. See the Texts, *Mat.* 25. 11. *Luke* 13. 24, 25.

These therefore concern thee nothing at all, that art coming to *Jesus Christ*, thou art coming *Now! Now is the acceptable time, behold now is the day of Salvation*, 2 Cor. 6. 2. Now God is upon the Mercy-Seat; now *Christ Jesus* sits by continually pleading the Victory of his Blood for Sinners: and now, even as long as this World lasts, this word of the Text shall still be free, and fully fulfilled; *And him that cometh to me, I will in no wise cast out.*

Sinner, the greater Sinner thou art, the greater need of Mercy thou hast, and the more will Christ be glorified thereby: Come then, come and try; *Come taste and see how good the Lord is to an* Undeserving Sinner.

Obje-

Objection 6.

But (says another) *I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me.*

Answ. Falls are dangerous, for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument, *I am fallen, therefore I was not coming aright to Jesus Christ.* If *David*, and *Solomon*, and *Peter* had thus objected against themselves, they had added to their Griefs; and yet at least, as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a Temptation, that may cause him to fall, *Psal.* 37. 23, 24. Did not *Aaron* fall; yea, and *Moses* himself? What shall we say of *Hezekiah* and *Jehosaphat*? There are therefore *Falls* and *Falls*; Falls pardonable, and Falls unpardonable: Falls unpardonable, are Falls against Light, from the Faith, to the despising of, and trampling upon Jesus Christ and his blessed Undertakings, (*Heb.* 6. 2, 3, 4, 5. *Chap.* 10. 28, 29.) Now, as for such, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Desire to come to Jesus Christ for Life, therefore they must perish: Nay, says the Holy Ghost, *'Tis impossible that they should be renewed again unto Repentance.* Therefore, *These* God hath no compassion for, neither ought we; but for other Falls, though they be dreadful (and God will chastise his People for them) they do not prove thee a graceless man, one not coming to Jesus Christ for Life.

It is said of the Child in the Gospel, That, *while he was yet a coming, the Devil threw him down, and tore him*, Luke 9. 42.

Dejected Sinner, it is no wonder that thou hast caught a Fall in coming to Jesus Christ: Is it not rather to be wondred at, that thou hast not caught before this, a Thousand times a Thousand Falls? considering,

1. What

1. What Fools we are by Nature.
2. What Weakneſſes are in us.
3. What mighty Powers the fallen Angels, our implacable Enemies, are.
4. Conſidering alſo how often the coming-man is benighted in his journey, and alſo what ſtumbling-blocks do lie in his way.
5. Alſo his Familiars (that were ſo before) now watch for his Halting, and ſeek by what means they may, to cauſe him to fall by the hand of their ſtrong ones.

What then? Muſt we, becauſe of theſe Temptations, incline to fall? No; muſt we not fear Falls; Yes, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12. Yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up thoſe that are bowed down.* Make not light of Falls: Yet haſt thou fallen? *Ye have*, ſaid *Samuel*, *done all this wickedneſs; yet turn not aſide from following the Lord, but ſerve him with a perfect Heart, and turn not aſide, for the Lord will not forſake his People* (and he counted the coming Sinner one of them) *becauſe it hath pleaſed the Lord to make you his People*, 1 Sam. 12. 20, 21, 22.

(*Shall come to me.*)

Now we come to ſhew, what force there is in this Promiſe to make them come to him. All *that the Father giveth me*, ſhall *come to me.*

I will ſpeak to this *Promiſe*;

Firſt, In General.

Secondly, In Particular.

In General. This word (Shall) is confined to *Theſe* (All) that are given to Chriſt. All *that the Father giveth me*, ſhall *come to me.* Hence I conclude,

Firſt, That coming to Jeſus Chriſt aright, is an effect of their being (of God) given to *Chriſt* before. Mark, *They* ſhall come; Who? *Thoſe* that are given:

They

They *come* then, because they were *given: Thine they were, and thou gavest them me.* Now this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come, is, because they were given of the Father before to him. Thus then may the coming Soul reason with himself as he comes. Am I coming indeed to Jesus Christ. This coming of mine is not to be attributed to me, or my Goodness; but to the Grace and Gift of God to Christ; God gave first my Person to him, and therefore hath now given me a Heart to come.

Secondly, This Word, *shall come*, maketh thy comeing, not only the Fruit of the Gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose: they shew us the Heavenly Determination of the Son. *The Father hath given them to me, and* they shall; *yea*, they shall *come to me.* Christ is as full in his Resolution to save those given to him, as is the Father in giving of them. Christ prizeth the Gift of his Father, he will lose nothing of it: he is resolved to save it every whit by his Blood, and to raise it up again at the last day: and thus he fulfils his Fathers Will, and accomplisheth his own desires, *Joh.* 6. 39.

Thirdly, These words, *shall come*, make thy coming to be also the effect of an absolute Promise, coming Sinner, thou art concluded in a Promise: thy comeing is the fruit of the Faithfulness of an absolute Promise. 'Twas this Promise, by the vertue of which, thou at first receivedst strength to come: And this is the Promise, by the vertue of which, thou shalt be effectually brought to him. It was said to *Abraham*, *At this time will I come, and* Sarah *shall have a Son.* This Son was *Isaac.* Mark! *Sarah* shall *have a Son*: There is the Promise; and *Sarah* had a Son: There was the fulfilling of the Promise: And therefore was *Isaac* called the *Child of the Promise*, Gen. 17. 19. *chap.* 18. 10. Rom. 9. 9.

Sarah

Sarah shall *have a son*: But how if *Sarah* be past Age? Why still the Promise continues to say, *Sarah* shall *have a son*: But how if *Sarah* be barren? why still the Promise says, *Sarah* shall *have a son*. But *Abraham*'s Body is now dead; why the Promise is still the same: *Sarah* shall *have a son*. Thus you see what Vertue there is in an absolute Promise. It carrieth enough in its own Bowels to accomplish the thing promised, whether there be means or no in us to effect it: Wherefore this Promise in the Text, being an absolute Promise, by vertue of it, not by vertue of our selves, or by your own Inducements, do we come to Jesus Christ, for so are the words of the Text; All *that the Father giveth me*, shall *come to me*.

Therefore is every sincere Comer to Jesus Christ, called also a Child of the *Promise*. *Now we Brethren, as* Isaac *was, are the Children of the Promise*, Gal. 4. 28. That is, We are the Children that God hath promised to Jesus Christ, and given to him; yea, the Children that Jesus Christ hath promised, shall come to him. All *that the Father giveth me, shall come*.

Fourthly, This word (*shall come*) engageth Christ to communicate all manner of Grace to those thus given him, to make them effectually to come to him. *They* shall *come*; that is, not if they will, but if Grace, all Grace, if Power, Wisdom, a new Heart, and the Holy Spirit, and all joyning together, can make them come. I say, this word (*shall come*) being absolute, hath no dependance upon our own Will or Power, or Goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God hath made that absolute *Promise* to *Abraham*, That *Sarah should have a Son*, Abraham did not at all look at any Qualification in himself, because the *Promise* looked at none; but as God had by the *Promise* absolutely promised him a Son; so he considered now not his own Body now dead, nor yet the Barrenness of *Sarah*'s Womb. *He staggered not at the Promise of God*

God through Unbelief, but was strong in Faith, giving glory to God, being fully perswaded that what he had promised, he was able to perform, Rom. 4. He had promised, and had promised absolutely, *Sarah* shall *have a Son*: Therefore *Abraham* looks that He, to wit, God must fulfil the condition of it. Neither is this Expectation of *Abraham* disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gave Glory to God. The Father also hath given to Christ a certain number of Souls for him to save; and he himself hath said, *They* shall *come to him*. Let the Church of God then live in a joyful expectation of the utmost accomplishment of this Promise; for assuredly it shall be fulfilled, and not one Thousandth part of a Tittle thereof shall fail: *They* shall *come to me*.

And now, before I go any further, I will more particularly enquire into the nature of an *Absolute Promise*.

First, We call that an Absolute Promise, that is made without any condition: or more fully, thus: That is an Absolute Promise of God, or of Christ, which maketh over to this or that Man any Saving Spiritual Blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand, is such an one: Let the best Master of Arts on Earth, shew me, if he can, any condition in this Text, depending upon any qualification in us, which is not by the same Promise concluded, shall be by the Lord Jesus effected in us.

Secondly, An Absolute Promise therefore is, as we say, without *if* or *and*; that is, it requireth nothing of us, that it self might be accomplish'd. It saith not, They shall, *if they* will; but, *They* shall: not, they shall, if they use the means; but, *They* shall. You may say, that a Will, and the Use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this Promise;

If

If they be at all included in the Promiſe, they are included there as the Fruit of the abſolute Promiſe, not as if it expected the qualification to ariſe from us. *Thy People ſhall be* willing *in the day of thy Power*, Pſal. 110. 3. That is another abſolute Promiſe: But doth that Promiſe ſuppoſe a willingneſs in us, as a condition of God's making us willing? They ſhall be willing, if they are willing; or they ſhall be willing, if they will be willing. This is ridiculous; there is nothing of this ſuppoſed. The Promiſe is abſolute, as to us, all that it engageth for its own accompliſhment, is the mighty Power of *Chriſt*, and his Faithfulneſs to accompliſh.

The difference therefore betwixt the abſolute and conditional Promiſe, is this.

Firſt, They differ in their Terms. The abſolute Promiſes ſay, I will, and you ſhall: the other, I will, if you will; or, do this, and thou ſhalt live, *Jer.* 31. 31, 32, 33. *Ezek.* 36. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. *Heb.* 8. 7, 8, 9, 10, 11, 12. *Jer.* 4. 1. *Ezek.* 18. 30, 31, 32. *Mat.* 19. 21.

Secondly, They differ in their way of communicating of good things to Men; the Abſolute ones communicate things freely, only of Grace; the other, if there be that qualification in us that the Promiſe calls for, not elſe.

Thirdly, The abſolute *Promiſes* therefore engage God, the other engage us: I mean God only, us only.

Fourthly, Abſolute *Promiſes* muſt be fulfilled; conditional may, or may not be fulfilled. The abſolute ones muſt be fulfilled, becauſe of the Faithfulneſs of God; the other may not, becauſe of the Unfaithfulneſs of Men.

Fifthly, Abſolute *Promiſes* have therefore a ſufficiency in themſelves to bring about their own fulfilling; the conditional have not ſo. The abſolute *Promiſe* is therefore a Big-bellied *Promiſe*, becauſe it hath in it

ſelf

self a fulness of all desired things for us; and will, when the time of that *Promise* is come, yield to us Mortals that which will verily save us: yea, and make us capable of answering of the Demands of the *Promise* that is conditional. Wherefore, though there be a Real, yea, an Eternal difference in these things (with others) betwixt the conditional and absolute *Promise*; yet again in other respects, there is a blessed Harmony betwixt them; as may be seen in these particulars.

First, The conditional *Promise* calls for Repentance, the absolute gives it, *Act.* 5. 30, 31.

Secondly, The conditional *Promise* calls for Faith, the absolute *Promise* gives it, *Zeph.* 3. 12. *Rom.* 15. 12.

Thirdly, The conditional *Promise* calls for a new Heart, the absolute *Promise* gives it, *Ezek.* 36.

Fourthly, The conditional *Promise* calleth for Holy Obedience, the absolute *Promise* giveth it, or causeth it, *Ezek.* 36. 27.

And as they harmoniously agree in this; so again the conditional *Promise* blesseth the man, who by the absolute *Promise* is endued with its Fruit: As for instance,

First, The absolute *Promise* maketh men upright, and then the conditional follows, saying, *Blessed are the undefiled in the way, who walk in the way of the Lord*, Psal. 119. 1.

Secondly, The absolute *Promise* giveth to this man the fear of the Lord, and then the conditional followeth, saying, *Blessed is every one that feareth the Lord*, Psal. 128. 1.

Thirdly, The absolute *Promise* giveth Faith, and then this conditional follows, saying, *Blessed is he that believeth*, Zeph. 3. 12. Luk. 1. 45.

Fourthly, The absolute *Promise* brings free forgiveness of sins; and then says the conditional, *Blessed are they whose Transgressions are forgiven, and whose Sin is covered*, Rom. 4. 7, 8.

Fifthly,

Fifthly, The absolute *Promise* says, That Gods Elect shall hold out to the end; then the conditional follows with his Blessing; *He that shall endure to the end, the same shall be saved*, 1 Pet. 1. 4, 5, 6. Mat. 24.

Thus do the *Promises* gloriously serve one another, and us, in this their harmonious Agreement.

Now the *Promise* under consideration, is an absolute *Promise*: All *that the Father giveth me*, shall *come to me.*

This Promise therefore is, as I said, a Big-bellied Promise, and hath in it self all those things to bestow upon us, that the conditional calleth for at our hands. *They* shall *come!* Shall they come? Yes, *They* shall *come.* But how if they want those Things, those Graces, Power, and Heart, without which they cannot come? Why, Shall *come* answereth all this, and all things else that may in this manner be objected. And here I will take the liberty to amplifie things.

Object. 1. *But they are dead, dead in Trespasses and Sins; how shall they then come?*

Answ. Why, *shall-come* can raise them from this Death. *The hour is coming, and now is, That the Dead shall hear the voice of the Son of God, and they that hear, shall live.* Thus therefore is this impediment by *shall-come* removed out of the way. They shall Heal, they shall Live.

Object. 2. *But they are Satans Captives; he takes them captive at his Will, and he is stronger than they; how then can they come?*

Answ. Why, *shall-come* hath also provided an help for this. Satan had bound that Daughter of *Abraham* so, that she could by no means lift up her self; but yet *shall-come* set her free both in Body and Soul. Christ will have them turned from the Power of Satan to God. But what! Must it be, if they turn themselves, or do something to merit of him to turn them? No, he will do it freely, of his own good will.

Alas!

Alas! Man, whose Soul is possessed by the Devil, is turned whithersoever that Governour listeth, is taken captive by him, notwithstanding its natural Powers, at his Will; but what will he do? Will he hold him when *shall-come* puts forth it self (will he then let him) for coming to Jesus Christ? No, that cannot be! his Power is but the Power of a fallen Angel; but *shall-come* is the Word of God: therefore *shall-come* must be fulfilled; *and the Gates of Hell* shall *not prevail against it.*

There were seven Devils in *Mary Magdalen*, too many for her to get from under the Power of; but when the time was come, that *shall-come* was to be fulfilled upon her, they give place, flie from her, and she comes (indeed) to Jesus Christ; according as it is written, All *that the Father giveth me*, shall *come to me.*

The Man that was possessed with a *Legion*, *Mark* 5. was too much, by them captivated, for him by humane Force to come; yea, had he had (to boot) all the men under Heaven to help him, had he that said, He shall come, with-held his mighty power: but when this Promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this (*shall-come*) that preserved him from Death; when by these Evil Spirits he was hurled hither and thither; and it was by the vertue of (*shall-come*) that at last he was set at liberty from them, and enabled indeed to come to Christ. All *that the Father giveth me*, shall *come to me.*

Object. 3. *They* shall (*you say?*) *but how if they will not; and if so, then what can* shall-come *do?*

Answ. True, there are some men say, *We are Lords, we will come no more under thee*, Jer. 2. 31. But as God says in another case, (if they are concerned in *Shall-come* to me) *They shall know whose Word shall stand, mine or theirs*, Jer. 44. 28. Here then is the case, we must now see who will be the Lyar; he that saith, *I*

will

will not, or he that saith, *He* shall *come to me*. You shall *come*, says God; I will not *come*, saith the Sinner. Now as sure as he is concerned in this Shall *come*, God will make that man eat his own words; for *I* will *not*, is the unadvised conclusion of a crazy-headed Sinner: but Shall *come*, was spoken by him that is of power to perform his word. *Son, go work to day in my Vineyard*, said the Father: but he answered, and said, *I* will *not*. What now? will he be able to stand to his Refusal? will he pursue his desperate denial? No, *he afterwards repented and went*. But how came he by that Repentance? Why, it was wrapped up for him in the absolute *Promise*; and therefore notwithstanding he said, *I* will *not*, *he afterwards repented and went*: By this Parable Jesus Christ sets forth the Obstinacy of the Sinners of the World, as touching their comeing to him; they will not *come*, though threatned; yea, though life be offered them upon condition of coming.

But now, when *shall-come*, the Absolute Promise of God, comes to be fulfilled upon them, then they come; because by that Promise a Cure is provided against the Rebellion of their Will: *Thy People shall be willing in the day of thy Power*, Psal. 110. 3. Thy People: What people? Why the people that thy Father hath given thee. The Obstinacy and Plague that is in the Will of that people, shall be taken away; and they shall be made willing, *shall-come* will make them willing to come to thee.

He that had seen *Paul* in the midst of his Outrages against Christ, his Gospel, and People, would hardly have thought that he would ever have been a Follower of Jesus Christ, especially since he went not against his Conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what (*Shall-come*) can do, when it comes to be fulfilled upon the Soul of a Rebellious Sinner, he was a chosen Vessel, given by the Father to the Son; and

now

now the time being come, that (*Shall-come*) was to take him in hand, behold he is over-mastered, astonished, and with trembling and reverence, in a moment, becomes willing to be Obedient to the Heavenly Call, *Acts* 9.

And were not they far gone (that you read of, *Acts* 2.) who had their Hands and Hearts in the Murder of the Son of God; and to shew their resolvedness never to repent of that horrid Fact, said, *His Blood be on us and our Children?* But must their Obstinacy rule? Must they be bound to their own Ruine by the Rebellion of their stubborn Wills? No, not *Those* of *These* the Father gave to Christ; wherefore at the times appointed, *shall-come* breaks in among them; the absolute Promise takes them in hand; and then they come indeed, crying out to *Peter* and the rest of the Apostles, *Men and Brethren, what shall we do?* No stubbornness of Mans Will can stand, when God hath absolutely said the contrary; *shall-come* can make them come as Doves to their Windows, that had afore resolved never to come to him.

The Lord spake unto *Manasseh*, and to his People (by the Prophets) but would he hear? no, he would not: But shall *Manasseh* come off thus? No, he *shall not*. Therefore, he being also one of those whom the Father had given to the Son, and so falling within the bounds and reach of *shall-come*; at last *shall-come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him, and he was entreated of him, and had mercy upon him, 2 *Chron.* 3. 33.

The Thief upon the Cross, at first, did rail with his fellow, upon Jesus Christ; but he was one that the Father had given to him, and therefore, *shall-come* must handle him and his Rebellious Will. And behold, so soon as he is dealt withal, by vertue of that Absolute Promise how soon he buckleth, leaves his

railing, falls to ſupplicating of the Son of God for Mercy; *Lord*, ſaith he, *remember me when thou comeſt into thy Kingdom*, Mat. 27. 44. Luke 23. 40, 41, 42.

Object. 4: *They* ſhall *come*, ſay you, *but how if they be blind, and ſee not the way? for ſome are kept off from Chriſt, not only by the Obſtinacy of their Will, but by the blindneſs of their Mind: Now if they be blind, how ſhall they come?*

Anſw. The Queſtion is not, Are they Blind? but are they within the reach and power of *ſhall-come*? if ſo, that Chriſt that ſaid, *They* ſhall come, will find them Eyes, or a Guide, or both, to bring them to himſelf. *Muſt is for the King.* If they ſhall come, they ſhall come: no impediment ſhall hinder.

The *Theſſalonians* darkneſs, did not hinder them from being the Children of Light: *I am come*, ſaid Chriſt, *that they that ſee not, might ſee.* And if he ſaith, *Set ye Blind that have Eyes*; who ſhall hinder it? *Eph.* 5. 8. *Joh.* 9. 39. *Iſa.* 39. 18. *Chap.* 43. 8.

This Promiſe therefore is, as I ſaid, a Big-bellied Promiſe, having in the Bowels of it, all things that ſhall occur to the compleat fulfilling of it ſelf. *They ſhall come.* But 'tis objected, that they are blind. Well, Shall come is ſtill the ſame, and continueth to ſay, *They ſhall come to me.* Therefore he ſaith again, *I will bring the Blind by a way that they know not, I will lead them in paths that they know not. I will make Darkneſs Light before them, and crooked things ſtraight: theſe things will I do unto them, and not forſake them,* Iſa. 42. 16.

Mark, I will bring them, though they be blind. I will bring them by a way they know not; I will, I will, and therefore *they ſhall come to me.*

Object. 5. *But how if they have exceeded many in Sin, and ſo made themſelves far more abominable? They are the Ring-leading Sinners in the County, the Town, or Family.*

Anſw. What then? ſhall that hinder the Execu-

on of *shall-come*? It is not Transgressions, nor Sins, nor all their Transgressions in all their Sins (if they by the Father are given to Christ to save them) that shall hinder this Promise, that it should not be fulfilled upon them. *In those days, and at that time, saith the Lord, the Iniquities of* Israel *shall be sought for, and there shall be none, and the Sins of* Judah, *and they shall not be found*, Jer. 32. 30. Not that they had none, (for they abounded in Transgression, 2 *Chr.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by vertue of his absolute Promise, by which they are given to Christ to save them. *And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their Iniquity whereby they have transgressed against me. And it shall be to me for a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall hear of all the good I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure to it*, Jer. 33. 8, 9.

Object. 6. *But how if they have not Faith and Repentance? how shall they come then?*

Answ. Why, he that saith, They *shall come*, shall he not make it good? if they shall come, they shall come; and he that hath said, they shall come, if Faith and Repentance be the way to come, as indeed they are, then Faith and Repentance shall be given to them; for *shall-come* must be fulfilled on them.

First, Faith shall be given them: *I will also leave in the midst of thee an afflicted and poor People, and they shall trust in the Name of the Lord. There shall be a Root of* Jesse, *and he* shall rise to Reign *over the Gentiles; and in him shall the Gentiles trust*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They shall have Repentance: He is exalted to give Repentance; *They shall come weeping, and seeking the Lord their God:* And again, *with weeping and supplication will I lead them*, Acts 5. 30, 31. Jer. 31. 9.

I told you before that an absolute Promise, hath all conditional ones in the Belly of it, and also provision to answer all those Qualifications that they propound to him that seeketh for their benefit: And it must be so, for if *shall-come* be an absolute Promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by Grace, and his absolute Will fulfil it. Besides, since coming and believing is all one, (according to *Joh. 6. 35.*) *He that cometh to me* shall *never hunger, and he that believeth in me* shall *never thirst.*

Then, when he saith, they *shall come*, 'tis as much as to say, they *shall believe*, and consequently Repent to the saving of the Soul. So then the present want of Faith and Repentance, cannot make this Promise of God of none effect; because that this Promise hath in it to give, what others call for and expect. I will give them an Heart, I will give them my Spirit, I will give them Repentance, I will give them Faith. Mark these words! *If any man be in Christ, he is a new Creature.* But how came he to be a *New Creature*, since none can create but God? Why, God indeed doth make them *New Creatures. Behold*, saith he, *I make all things new.* And hence it follows, even after he had said, they are *New Creatures*; *And all things are of God*: that is, all this new Creation standeth in the several Operations, and special Workings of the Spirit of Grace, who is God, 2 *Cor.* 5. 17, 18.

Object. 7. *But how shall they escape all those dangerous, and damnable Opinions, that like Rocks and Quicksands, are in the way in which they are going?*

Answ. Indeed, this Age is an Age of Errours, if ever there was an Age of Errors in the World; but yet the Gift of the Father, laid claim to by the Son in the Text must needs escape them, and in conclusion come to him. There are a company of *Shall-comes* in the Bible that doth secure them. Not but that they may be assaulted by them; yea, and also for

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the time, intangled and detained by them from the Bishop of their Souls; but these *Shall-comes* will break those chains and fetters, that those given to Christ are intangled in, and they *shall come*, because he hath said they shall come to him.

Indeed, Errours are like that Whore, of whom you read in the *Proverbs*, that sitteth in her Seat in the High places of the City, *To call Passengers who go right on their way*, (Prov. 9. 13, 14, 15, 16.) But the Persons, as I said, that by the Father are given to the Son to save them, are at one time or other, secured by *shall come to me*.

And therefore, of such it is said, God will guide them with his Eye, with his Counsel, by his Spirit, and that in the way of Peace; by the Springs of Water, and into all Truth, *Psal.* 32. 8. *Psal.* 73. 24. *Joh.* 16. 13. *Luke* 1. 79. *Isa.* 47. 10. So then, he that hath such a Guide (and all that the Father giveth to Christ, shall have it) he shall escape those dangers, he shall not err in the way; yea, though he be a Fool, he shall not err therein, (*Isa.* 35.) for of every such an one it is said, *Thine Ears* shall *hear a word behind thee*, saying, *This is the way, walk in it, when ye turn to the Right hand, and when ye turn to the Left*, Isa. 30. 21.

There were Thieves and Robbers before Christs coming, as there are also now: But saith he, *The Sheep did not hear them.*

And why did they not hear them, but because they were under the power of *shall-come*: that absolute Promise, that had that Grace in it self to bestow upon them, as could make them able rightly to distinguish of Voices. *My Sheep hear my Voice.* But how came they to hear it? why, to them it is given to know and to hear, and that distinguishingly, *Joh.* 10. 8, 16. *Chap.* 5. 25. *Eph.* 5. 14.

Further, the very plain Sentence of the Text makes provision against all these things; for, saith it, *All*

that the Father giveth me, ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of *Me*; nor ſhall they turn aſide, to abide with any beſides *Me*.

Shall come (to me.)

To me!) By theſe words there is further inſinuated (though not expreſſed) a double cauſe of their coming to him.

Firſt, There is in Chriſt a fulneſs of Allſufficiency of that, even of all that which is needful to make us happy.

Secondly, Thoſe that indeed come to him, do therefore come to him that they may receive it at his Hand.

For the firſt of theſe, *There is in Chriſt a fulneſs of all-ſufficiency of all that, even of all that which is needful to make us happy.* Hence it is ſaid, *For it leaſed the Father, that in him ſhould all fulneſs dwell.* And again, *Of his fulneſs, all we have received, and Grace for Grace*, Coloſ. 1. 19. John 1. 16. It is alſo ſaid of him that his Riches is unſearchable, *The unſearchable Riches of Chriſt*, Epheſ. 3. 8. Hear what he ſaith of himſelf, *Riches and Honour are with* Me, *even durable Riches and Righteouſneſs: my Fruit is better than Gold, yea, than Fine Gold, and* My *Revenue than choice Silver: I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment, that I may cauſe them that love* Me, *to inherit Subſtance. And I will fill their Treaſures*, Prov. 18. 19, 20, 21.

This in general. But more particularly.

Firſt There is that Light in Chriſt, that is ſufficient to lead them out of, and from all that Darkneſs, in the midſt of which all others, but them that come to him, ſtumble and fall, and periſh: *I am the Light of the World*, ſaith he; *he that followeth* Me, *ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. Man by Nature is in Darkneſs, and walketh in Darkneſs, and knows not whither he

he goes, for Darkneſs hath blinded his Eyes; neither can any thing but Jeſus Chriſt lead men out of this Darkneſs; Natural Conſcience cannot do it: the Ten Commandments, though in the Heart of Man, cannot do it: this Perogative belongs only to Jeſus Chriſt.

Secondly, There is Life in Chriſt, that is to be found no where elſe, *Joh.* 5. 40. Life as a principle in the Soul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth in*, or *cometh to* Me, ſaith he, as the Scriptures have ſaid, *Out of his Belly ſhall flow Rivers of living Water*, Joh. 7. 38. Without this Life a man is dead, whether he be bad, or whether he be good, that is, good in his own, and other mens eſteem. There is no true and Eternal Life, but what is in the *Me* that ſpeaketh in the Text.

There is alſo Life, for thoſe that come to him, to be had by Faith in his Fleſh and Blood. *He that Eateth* Me, *even he ſhall Live by* Me. Joh. 6. 57.

And this is a Life againſt that Death that comes by the Guilt of Sin, and the Curſe of the Law, under which all men are, and for ever muſt be, unleſs they Eat the *Me*, that ſpeaks in the Text. *Whoſo findeth* Me, ſaith he, *findeth Life*; Deliverance from that Everlaſting Death and Deſtruction, that without *Me*, he ſhall be devoured by, *Prov.* 8.

Nothing is more deſirable than Life, to him that hath in himſelf the Sentence of Condemnation; and here only is Life to be found. *This Life*, to wit, Eternal Life, *this Life is in his Son.* That is in him that ſaith in the Text, *All that the Father hath given* Me, *ſhall come to* Me, 1 John 5. 10.

Thirdly, The perſon ſpeaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, becauſe of the Glo-

ry of his Righteouſneſs, by and in which he preſenteth them amiable, and ſpotleſs in his ſight; neither is there any way beſides him, ſo to come to the Father; *I am the way*, ſays he, *the Truth, and the Life; no Man cometh to the Father, but by* Me, *Joh.* 14. 6. All other ways to God, are dead and damnable, the deſtroying *Cherubims* ſtand with flaming Swords, turning every way to keep all others from his preſence, (*Gen.* 3. 24.) I ſay, all others but them that come by him.

I am the Door, by Me, ſaith he, *if any Man enter in, he ſhall be ſaved*, John 10. 1, 2.

The perſon ſpeaking in the Text, is *He*, and only *He*, that can give ſtable and everlaſting Peace, therefore, ſaith he, *My peace I give unto you. My* Peace, which is a Peace with God, Peace of Conſcience, and that of an everlaſting duration. *My* Peace, Peace that cannot be matched, *not as the World giveth, give I unto you*; for the Worlds Peace is but carnal, and tranſitory; but mine is Divine and Eternal. Hence it is called, the Peace of God, that paſſeth all Underſtanding.

Fourthly, The perſon ſpeaking in the Text, hath enough of all things truly ſpiritually good, to ſatisfie the deſire of every longing Soul. *And Jeſus ſtood, and cryed, ſaying, If any man Thirſt, let him come unto me and Drink.* And to him that is athirſt, *I will give of the Fountain of the Water of Life freely*, John 7. 37. Rev. 21. 6.

Fifthly, With the Perſon ſpeaking in the Text, is power to perfect and defend, and deliver thoſe that come to him for ſafegaurd, *All power*, ſaith he, *in Heaven and Earth, is given unto Me*, Mat. 28. 18.

Thus might I multiply Inſtances of this nature in abundance. But,

Secondly, They that in Truth do come to him, do therefore come to him, that they may receive it at his hand. They come for Light, they come for Life, they come for Reconciliation with God; they

they also come for Peace, they come, that their Souls may be satisfied with spiritual good, and that they may be protected by him against all Spiritual and Eternal Damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they also find, when come to him.

This is evident,

First, From the plain Declaration of those that already are come to him. *Being justified by Faith, we have Peace with God through our Lord Jesus Christ, by whom also we have access with boldness into this Grace, wherein we stand, and rejoyce in hope of the Glory of God*; Rom. 5.

Secondly, 'Tis evident also, in that while they keep their Eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him to make up their Spiritual Joy. *God forbid*, said *Paul*, *that I should glory, save in the Cross of our Lord Jesus Christ.* Yea, and I account all things but loss for the excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but Dung, that I may win Christ, and be found in him: not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, *Phil.* 3. 7. 8. 9.

Thirdly, 'Tis evident also by their earnest desires, that others might be made partakers of their blessedness. Brethren, said *Paul*, my hearts desire and Prayer to God for *Israel*, is, that they might be saved; that is, that way that he expected to be saved himself, as he saith also to the *Galatians*. *Brethren*, saith he, *I beseech you, be as I am, for I am as ye are.* That is, I am a Sinner as you are; now I beseech you seek for Life, as I am seeking of it: as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

Fourthly, 'Tis evident also, by the Triumph, that such Men make over all their Enemies, both Bodily and Ghostly: *Now, thanks be to God*, said *Paul*, *who causeth us always to triumph in Jesus Christ*. And who shall separate us from the Love of Christ our Lord? And again, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law; but thanks be to God, who giveth us the Victory through our Lord Jesus Christ*, 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 55, 56.

Fifthly, 'Tis evident also, for that they are made by the Glory of that which they have found in him, to suffer and endure what the Devil and Hell it self hath or could invent, as a means to separate them from him. Again, *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword, (as it is written, for thy sake we are killed all the day long, we are accounted as Sheep for the slaughter?) Nay, in all these things we are more than Conquerors, through him that loved us: For I am perswaded, that neither Death nor Life, nor Angels nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus*, Rom. 8.

Shall come (*to Me*) O the Heart-attracting Glory that is in Jesus Christ, (when he is discovered) to draw those to him that are given to him of the Father. Therefore, those that came of Old rendred this, as the cause of their coming to him. *And we beheld his Glory, as of the only begotten of the Father*, Joh. 1. 14. And the reason why others come not, but perish in their Sins, is for want of a sight of his Glory. *If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the minds of them that believe not, lest the Glori-*

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ous Light of the Gospel of Christ, who is the Image of God, should shine unto them, 2 Cor. 4.

There is therefore heart-pulling Glory in Jesus Christ, which when discovered, draws the Man to him; wherefore, by *shall come to* Me, Christ may mean, when his Glory is discovered, then they *must come*, then they *shall come to* Me. Therefore, as the true Comers come with Weeping and Relenting, as being sensible of their own Vileness; so again it is said, *That the Ransomed of the Lord shall return, and come to* Zion, *with Singing, and everlasting Joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flie away:* That is, at the Sight of the Glory of that Grace, that shews it self to them now, in the Face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the Heavenly Tabernacles. Therefore it saith again, *With Gladness and Rejoycing shall they be brought; they shall enter into the Kings Palace,* Isai. 35. 10. *chap.* 51. 11. *Psal.* 45. 15.

There is therefore Heart-attracting Glory in the Lord Jesus Christ; which, when discovered, subjects the Heart to the Word, and makes us come to him.

'Tis said of *Abraham, That when he dwelt in* Mesopotamia, *the God of Glory appeared unto him,* (Acts 7. 2.) *saying, Get thee out of thy Country.* And what then? why, away he went from his House and Friends, and all the World could not stay him. *Now,* as the Psalmist says, *Who is the King of Glory?* He answers, The Lord Mighty in Battle: And who was that but he that spoiled Principalities and Powers, when he did hang upon the Tree, triumphing over them thereon? And who was that, but Jesus Christ, even the Person speaking in the Text? Therefore he said of *Abraham, He saw his day, Yea,* saith he to the *Jews, Your Father* Abraham *rejoyced to see my day, and he saw it, and was glad,* Psal. 24. 8. Col. 2. 14, 15. Jam. 1. 1. Joh. 8. 56.

Indeed,

Indeed, the Carnal Man ſays (at leaſt) in his Heart, *Iſa.* 53. 1, 2, 3. *There is no Form or Comelineſs in Chriſt*, and when we ſhall ſee him, *There is no Beauty that we ſhould deſire him*; but he lies: This he ſpeaks, as having never ſeen him. But they that ſtand in his Houſe, and look upon him through the Glaſs of his Word, by the help of his Holy Spirit, they will tell you other things. *But we*, ſay they, *all with open face, beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory*, 2 Cor. 3. 17, 18. They ſee Glory in his Perſon, Glory in his Undertakings, Glory in the Merit of his Blood, and Glory in the Perfection of his Righteouſneſs; yea, Heart-affecting, Heart-ſweetning and Heart-changing Glory!

Inded, his Glory is veiled, and cannot be ſeen, but as diſcovered by the Father (*Mat.* 11. 27.) It is veiled with Fleſh, with Meanneſs of Deſcent from the Fleſh, and with that Ignominy and Shame that attended him in the Fleſh; but they that can, in God's Light, ſee through theſe things, they ſhall ſee Glory in him; yea, ſuch Glory as will draw and pull their Hearts unto him.

Moſes was the Adopted Son of *Pharaoh*'s Daughter; and for ought I know, had been King at laſt, had He now conformed to the preſent Vanities that was there at Court; but he could not, he would not do it: Why? what was the matter? Why? he ſaw more in the *Worſt* of Chriſt (bear with the Expreſſion) than he ſaw in the *Beſt* of all the Treaſures of the Land of *Egypt*. *He refuſed to be called the Son of* Pharaoh's *Daughter*; *chuſing rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of Sin for a ſeaſon: Eſteeming the reproach of Chriſt, greater Riches than the Treaſures in* Egypt; *for he had reſpect to the Recompence of Reward. He forſook* Egypt, *not fearing the Wrath of the King: But what emboldned him thus to do?* Why, he endured; for he had a ſight

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of the Person speaking in the Text: *He endured as seeing him who is invisible.* But I say, would a sight of Jesus have thus taken away *Moses*'s Heart from a Crown, and a Kingdom, *&c.* had he not by that sight seen more in *Him*, than was to be seen in *Them?* Heb. 11,24,25,26.

Therefore, when he saith, *shall come to me*, he means, they shall have a Discovery of the Glory of the Grace that is in him; and the Beauty and Glory of that is of such Vertue, that it constraineth, and forceth with a Blessed Violency, the Hearts of those that are given to him.

Moses, of whom we spake before, was *no Child*, when he was thus taken with the beauteous Glory of this Lord: He was *Forty Years Old*, and so consequently, was able, being a Man of that Wisdom and Opportunity as he was, to make the best judgment of the Things, and of the Goodness of them that was before him in the Land of *Egypt*. But he, even he it was, that set that low esteem upon the Glory of *Egypt*, as to count it not worth the medling with, when he had a sight of this Lord Jesus Christ. This wicked World thinks, that the Fancies of a Heaven, and a Happiness hereafter, may serve well enough to take the Heart of such, as either have not the Worlds good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had men of all Ranks and Qualities, that have been taken with the Glory of our Lord Jesus, and have left all to follow him: As, *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *Samuel*, *David*, *Solomon*; and who not, that had either Wit, or Grace, to savour Heavenly Things? Indeed, none can stand off from Him, nor any longer out against Him, to whom he Reveals the Glory of his Grace.

And him that cometh to me (I will in no wise cast out.)

By these words, our Lord Jesus doth set forth (yet more amply) the great goodness of his Nature towards

wards the coming Sinner. Before he ſaid, They *ſhall come*; and he declareth, *That with Heart and Affections he will receive them:* But by the way, let me ſpeak one word or two, to the ſeeming Conditionality of this Promiſe, with which now I have to do. *And him that cometh to me, I will not caſt out:* Where it is evident (may ſome ſay) that Chriſt's Receiving us to Mercy, depends upon our coming, and ſo our Salvation by Chriſt is conditional: If we come we ſhall be received; if not, we ſhall not: for that is fully intimated by the words. The Promiſe of Reception is only to him that cometh: *And him that cometh.* I anſwer, that the coming in theſe words mentioned, as a condition of being Received to Life, is that which is promiſed, yea, concluded to be Effected in us by the promiſe going before. In thoſe latter words, coming to Chriſt, is implicitly required of us; and in the words before, that Grace that can make us come, is poſitively promiſed to us. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out thence.* We come to Chriſt, becauſe it is ſaid, We *ſhall come*; becauſe it is given to us *to come*: So, that the condition which is expreſſed by Chriſt in theſe latter words, is abſolutely promiſed in the words before. And indeed, the coming here intended, is nothing elſe but the Effect of *ſhall come to me. They ſhall come, and I will not caſt them out.*

(*And him that cometh.*)

He ſaith not, and him that *is come*, but him that cometh.

To ſpeak to theſe Words,

1. In General.
2. More particularly.

In general: They ſuggeſt unto us theſe four things.

Firſt, That Jeſus Chriſt doth build upon it; that ſince the Father *gave* his People to him, they ſhall be

be enabled to *come* unto him. *And him that cometh*: As who ſhould ſay, I know that ſince they are *given to me*, they ſhall be enabled to *come unto me*. He ſaith not, If *they come*, or *I ſuppoſe* they will *come*; but, *and him that cometh*. By theſe words therefore he ſhews us, that he addreſſeth himſelf, to the Receiving of them whom the Father *gave* to him, to ſave them: I ſay, he addreſſeth himſelf, or prepareth himſelf to Receive them: By which, as I ſaid, he concludeth or buildeth upon it, that they ſhall indeed *come* to him. He looketh that the Father ſhould bring them into his Boſom, and ſo ſtands ready to embrace them.

Secondly, Chriſt alſo ſuggeſteth by theſe words, that he very well knoweth who are *given* to him: not by their *coming* to him, but by their being given to him. *All that the Father giveth me, ſhall come to me: and him that cometh*, &c. This *Him* he knoweth to be one of them that the Father hath given him; and therefore he Receiveth him, even becauſe the Father hath *given* him to him, *John* 10. *I know my Sheep*, ſaith he: Not only thoſe that already have knowlege of him; but thoſe too, that yet are ignorant of him. *Other Sheep have I*, ſaid he, *which are not of this Fold*: Not of the *Jewiſh Church*; but thoſe that lie in their Sins, even the rude and barbarous *Gentiles*. Therefore, when *Paul* was afraid to ſtay at *Corinth*, from a ſuppoſition that ſome miſchief might befall him there: *Be not afraid*, (ſaid the Lord Jeſus to him) *but ſpeak, and hold not thy peace, for I have much People in this City*, Joh. 10. 16. Act. 18. 9, 10. The People that the Lord here ſpeaks of, were not at this time accounted his, by reaſon of a work of Converſion that already had paſſed upon them; but by vertue of the Gift of the Father, for he had *given* them unto him: Therefore was *Paul* to ſtay here, to ſpeak the Word of the Lord to them, that by his ſpeaking, the

Holy

Holy Ghoſt might effectually work over their Souls; to the cauſing them to come to him; who was alſo ready with Heart and Soul to receive them.

Thirdly, Chriſt by theſe words alſo ſuggeſteth; That no more *come* unto him than indeed are *given* him of the Father: For the Him in this place, is one of the *All*, that by Chriſt was mentioned before. *All that the Father giveth me, ſhall come to me*, and every *Him*, of that *All*, *I will in no wiſe caſt out.* This the Apoſtle inſinuateth, where he ſaith, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt: Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt*; Epheſ. 4. 11, 12, 13.

Mark, as in the Text, ſo here he ſpeaketh of All; *Until we All come. We All!* All who? Doubtleſs, *All that the Father giveth to Chriſt.* This is further inſinuated, becauſe he calleth this *All*, The Body of Chriſt, the Meaſure of the Stature of the fulneſs of Chriſt: By which he means, the Univerſal Number given, to wit, The true Elect Church; which is ſaid to be his Body and Fulneſs, *Epheſ.* 1. 22. 23.

Fourthly, *Chriſt Jeſus* by theſe words further ſuggeſteth, that he is well content with this Gift of the Father to him. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly and with great content of Mind receive him.

They ſhew us alſo, That *Chriſt*'s Love in Receiving is as large as his Fathers love in Giving, and no larger. Hence he thanks him for his Gift; and alſo thanks him for hiding of him, and his Things from the reſt of the Wicked; *Mat.* 11. 25 *Luke* 10. 21.

But *Secondly*, and more particularly, *And (him)*

that

that cometh. And (him!) This word *Him*; by it Christ looketh back to the Gift of the Father, not only in the lump and whole of the Gift; but to the every *Him* of that Lump. As who should say, I do not only accept of the Gift of my Father in the general, but have a special Regard to every of them in particular; and will secure not only some, or the greatest part, but every *Him*, every Dust: Not an Hoof of all shall be lost, or left behind. And indeed, in this he consenteth to his Father's Will; which is, That of All that he hath given him, he should lose Nothing, *Joh. 6. 39.*

And him.) Christ Jesus also, by his thus dividing the Gift of his Father into *Hims*, and by his speaking of them in the *Singular Number*, shews, what a particular Work shall be wrought in each one, at the time appointed of the Father. *And it shall come to pass in that Day*, saith the Prophet, *that the Lord shall beat off from the channel of the River, to the Stream of* Egypt; *and ye shall be gathered one by one, O ye Children of* Israel. Here are the *Hims* one by one to be gathered to him by the Father, *Isa. 27. 12.*

He shews also hereby, that no Linage, Kindred, or Relation, can at all be profited by any Outward or Carnal Union, with the person that the Father hath given to Christ. 'Tis only *him*, the *given him*; the *coming him*; that he intends absolutely to secure. Men make a great ado with the Children of Believers, and Oh the Children of Believers: But if the Child of the Believer is not the *him* concerned in this absolute Promise, it is not these Mens great cry, nor yet what the Parent or Child can do, that can interest him in this Promise of the Lord Christ, this absolute Promise.

And him.) There are divers sorts of Persons that the Father hath given to Jesus Christ; they are not all of one Rank, of one Quality. Some are

High

High, ſome Low; ſome are Wiſe, ſome Fools; ſome are more civil, and complying with the Law; ſome more profane, and averſe to him and his Goſpel. Now, ſince thoſe that are given to him, are in ſome ſenſe ſo diverſe; and again, ſince he yet ſaith, *And him that cometh*, &c. He by that doth give us to underſtand, that he is not, as Men, for Picking and Chuſing, to take a Beſt, and leave a Worſt, but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter nor change it; a Good for a Bad, or a Bad for a Good*, (Lev. 27. 9, 10.) But will take him as he is, and will ſave his Soul.

There is many a ſad Wretch given by the Father to Jeſus Chriſt; but not one of them all is deſpiſed, or ſlighted by him.

It is ſaid of thoſe that the Father hath given to Chriſt, that they have done worſe than the Heathen; that they were Murderers, Thieves, Drunkards, Unclean Perſons, and what not? But he has Received them, Waſhed them, and Saved them. A fit Emblem of this ſort, is that wretched Inſtance mentioned in the Sixteenth of *Ezekiel*, that was caſt out in a ſtinking condition, to the loathing of its perſon in the day that it was Born: A Creature in ſuch a wretched condition, that no Eye pitied, to do any of the things there mentioned unto it, or to have compaſſion upon it: No Eye, but his that ſpeaketh in the Text.

And him.) Let him be as Red as Blood, let him be as Red as Crimſon: Some Men are Blood-red Sinners, Crimſon Sinners, Sinners of a double Dye; dipt and dipt again, before they come to *Jeſus Chriſt*. Art thou that readeſt theſe Lines, ſuch a one? Speak out, Man; Art thou ſuch an one? and art thou now coming to *Jeſus Chriſt* for the Mercy of Juſtification, that thou mighteſt be made white in his Blood, and be covered with his Righteouſneſs? Fear not; for as much as this thy coming betokeneth, that thou art of the

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number of them that the Father hath given to Christ; for he will in no wise cast thee out. *Come now*, saith Christ, *and let us reason together; though your Sins be as Scarlet, they shall be as white as Snow; though they be Red as Crimson, they shall be as Wool*, Isa. 1. 18.

And him.) There was many a strange *him* came to *Jesus Christ*, in the days of his Flesh; but he received them all, without turning any away. *Speaking unto them of the Kingdom of God, and healing such as had need of healing*, Luk. 9. 11. *chap* 4 40. These words, and *him*, are therefore words to be wondered at: That not one of them, who by vertue of the Fathers Gift, and drawing, are coming to *Jesus Christ*; I say, that not one of them, whatever they have been, whatever they have done, should be rejected, or set by, *but* admitted to a share in his saving Grace. 'Tis said in *Luke*, that the People *wondered at the Gracious Words that proceeded out of his Mouth*, Luk. 4. 22. Now, this is one of his Gracious Words; these Words are like drops of Honey, as it is said; *Prov.* 16. 24. *Pleasant Words are as an Honey-comb, sweet to the Soul, and health to the Bones.* These are Gracious Words indeed, even as full as a faithful and a merciful High-Priest could speak them. *Luther* saith, *When Christ speaketh, he hath a Mouth as wide as Heaven and Earth*: That is, to speak fully to the encouragement of every sinful *him*, that is coming to *Jesus Christ*. And that this Word is certain, hear how himself confirms it: *Heaven and Earth*, saith he, *shall pass away; but my Word shall not pass away*, Isa. 63. 1. Mat. 24. 35.

It is also confirmed by the Testimony of the four Evangelists, who gave faithful relation of his loving reception of all sorts of coming-Sinners, whether they were Publicans, Harlots, Thieves, possessed of Devils, Bedlams, and what not; *Luk.* 19. 1, 2, 3, 4, 5, 6, 7, 8. *Mat.* 21. 21. *Luk.* 15. & *chap.* 23. 41, 42. *Mark* 19. & *chap.* 5. 1, 2, 3, to 9.

This

This then shews us,

First, *The greatness of the Merits of Christ.*

Secondly, *The willingness of his Heart to impute them for Life to the great, if coming Sinners.*

First, this shews us the greatness of the Merits of Christ; for it must not be supposed, that his Words are bigger than his Worthiness. He is strong to execute his Word; He can Do, as well as Speak. *He can do exceeding abundantly more than we ask or think*, even to the uttermost, and out-side of his Word, (*Ephes.* 3. 20.)

Now then, since he concludeth any coming-*Him*; it must be concluded, that he can save to the uttermost Sin, any coming-*Him*.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in Righteousness, and therefore by his word we are to judge how mighty he is to save, *Isa.* 63. 1.

He speaketh in Righteousness, in very Faithfulness; when he began to build this Blessed Gospel-Fabrick; the Text, it was for that, he had first sate down, and counted the cost; and for that he knew he was able to finish it! What, Lord, *Any Him! Any Him* that cometh to thee! This is a Christ *worth* looking after, this is a Christ *worth coming* to.

This then should learn us diligently to consider the natural force of every Word of God; and to judge of Christ's Ability to save, not by our Sins, or by our shallow apprehensions of his Grace; but by his Word, which is the true Measure of Grace.

And if we do not judge thus, we shall dishonour his Grace, lose the benefit of his Word, and needlessly fright our selves into many Discouragements, though coming to Jesus Christ. *Him*, *Any Him* that cometh, hath sufficient from this Word of Christ, to feed himself with hopes of Salvation. As thou art therefore coming, O thou coming Sinner, judge thou, whether Christ can save thee, by the true sence of

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his Words: Judge, coming Sinner, of the efficacy of his Blood, of the perfection of his Righteousness, and of the prevalency of his Intercession, by his Word. *And him*, saith he, *that cometh to me, I will in no wise cast out.* *In no wise*, that is, for no sin: judge therefore by his word, how able he is to save thee: It is said of Gods sayings to the Children of *Israel*, *There failed not ought of any good thing which the Lord had spoken to the House of* Israel; *all came to pass.* And again, *not one thing hath failed of all the good things which the Lord your God spoke concerning you, all are come to pass unto you; and not one thing hath failed thereof*, Josh. 21. 45. *chap.* 23. 14.

Coming Sinner, what Promise thou findest in the Word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his Blood and Merits will answer all, what the Word saith, or any true Consequence that is drawn therefrom, that we may boldly venture upon: As here in the Text, he saith, *And him that cometh*, indefinitely; without the least intimation of the rejection of any, though never so great, if he be a coming Sinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all, if, as *Benhadad's* Servants served *Ahab*, thou shalt catch him at his Word. *Now*, saith the Text, *The Men did diligently observe whether any thing would come from him*, to wit, any Word of Grace; *and did hastily catch it.* And it happened that *Ahab* had called *Benhadad* his Brother. The Men replyed therefore, *Thy Brother Benhadad!* catching him at his Word, 1 *Kings* 20. 33. Sinner, coming Sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his Argument called the *Canaanitish* Woman *Dog*, she catcht him at it, and said, *Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Masters Table.* I say, she catcht him thus in his words, and he took it kindly, saying, *O Woman, great is thy Faith*;

be it unto thee even as thou wilt, Mat. 15. 26. Catch him, coming Sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

Secondly, The other thing that I told you, is shewed from these words, is this: *The willingness of Christs Heart, to impute his Merits for Life to the great, if coming Sinner. And him that cometh to me, I will in no wise cast out.*

The awakened coming Sinner doth not so easily question the Power of Christ, as his Willingness to save him. *Lord, if thou wilt, thou canst*, said one *Mark* 1. 40. He did not put the *If* upon his Power, but upon his Will: He concluded he could, but he was not as fully of perswasion that he would. But we have the same Ground to believe he will, as we have to believe he can; and indeed, Ground for both, is the Word of God. If he was not willing, why did he promise? Why did he say, he would receive the coming Sinner? Coming Sinner, take notice of this, we use to plead practices with Men, and why not with God likewise? I am sure we have no more ground for one than the other; for we have to plead the Promise of a faithful God. *Jacob* took him there: *Thou saidst*, said he, *I will surely do thee good*, Gen. 32. 12. For, from this Promise he concluded, that it followed in reason, *He must be willing.*

The Text also gives some ground for us to draw the same Conclusion. *And him that cometh to me, I will in no wise cast out.* Here is his willingness asserted, as well as his power suggested. It is worth your Observation, that *Abraham*'s Faith considered rather Gods Power, than his willingness; that is, he drew his Conclusion, *I shall have a Child*, from the power that was in God to fulfill the Promise to him: for he concluded he was willing to give him one, else he would not have promised one. *He staggered not at the*

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Promise of God through Unbelief, but was strong in Faith, giving Glory to God; being fully perswaded that what he had promised, he was able to perform, Rom. 4. 20, 21. But was not his Faith exercised or tried, about his willingness too? No, there was no shew of reason for that, because he had promised it: indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a Son, was demonstrated in his promising him a Son. These words therefore, are sufficient ground to encourage any coming Sinner, that Christ is willing to his power, to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner, any more to doubt; but to come in full hope of acceptance, and of being received unto Grace and Mercy. *And him that (cometh.)* He saith not, And him that is *come*; but and him that cometh; that is, and him, whose heart begins to move after me, who is leaving all for my sake: *him*, who is looking out, who is on his journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come to him, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A man that is come to Christ, hath the advantage of him that is but coming to him; and that in seven things.

First, He that is come to Christ, is nearer to him than he that is but coming to him: for he that is but coming to him, is yet, in some sence, at a distance from him; as it is said of the coming Prodigal, *And while he was yet a great way off*, Luke 15. Now, he that is nearer to him, hath the best sight of him; and so is able to make the best judgment of his wonderful Grace and Beauty, as God saith, *Let them come near, then let them speak.* And as the Apostle *John* saith, *And we have seen, and do testifie, That God sent his Son to be the Saviour of the world*, Isa. 41. 1. 1 John 4. 14.

14. He that is not yet come, though he is *coming*, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, Sinner, suspend thy judgment till thou art come nearer.

Secondly, He that is come to Christ, has the advantage of him that is but coming, in that he is eased of his Burden: for he that is but coming, is not eased of his Burden, *Mat.* 11. 28. He that is come, has cast his Burden upon the Lord: by Faith he hath seen himself released thereof, but he that is but coming, hath it yet as to sense and feeling, upon his own shoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their burden, though they are coming, is yet upon them, and so will be, till indeed they are come to him.

Thirdly, He that is come to Christ, has the advantage of him that is but coming, in this also, namely, He hath drank of the Sweet and Soul-refreshing Water of Life; but he that is but coming, hath not: *If any man thirst, let him come unto me and drink.*

Mark, he must *come* to him before he drinks; according to that of the Prophet, *Ho! every one that thirsteth*, come *ye to the Waters*. He drinketh not as he cometh, but when he is come to the Waters, *Joh.* 7. 37. *Isa.* 45. 1.

Fourthly, He that is come to Christ, hath the advantage of him, that as yet is but coming, in this also, to wit, He is not so terrified with the noise, and as I may call it, *Hue and Cry*, which the Avenger of Blood makes at the heels of him that yet is but coming to him. When the Slayer was upon his flight to the City of his Refuge, he had the noise or fear of the Avenger of Blood at his heels; but when he was come to the City, and was entred thereinto, that noise ceased: even so it is with him that is but coming to Jesus Christ: he heareth many a dreadful sound in his Ear;

Sounds

Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you rest:* And so he saith again, *We that have believed, do enter into Rest*, as he said, *&c.* Heb. 4.

Fifthly, He therefore that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the Evil One, as is the Man that is but coming to Jesus Christ (though he has Temptations too) (*And while he was yet a coming, the Devil threw him down, and tore him*, Luk. 9. 42.) For he has (though Satan still roareth upon him,) those experimental Comforts and Refreshments, to wit, in his Treasury, to present himself with, in times of Temptation and Conflict; which he that is but coming, has not.

Sixthly, He that is come to Christ, has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the Wedding-Garment, *&c.* But he that is coming, has not. The *Prodigal* when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty Belly: but when he was come, the best Robe is brought out; also, the Gold Ring, and the Shooes; yea, they are put upon him, to his great rejoycing. The fatted Calf was killed for him; the Musick was struck up, to make him merry: And thus also the Father himself sang of him, *This my Son was dead, and is alive again; was lost, and is found*, Luk. 15. 18, 19, 20, 21, *&c.*

Seventhly, In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises: for that he hath now received the Atonement, and the earnest of his Inheritance: but he that is but yet a coming, hath not those Praises, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earnest of his Inhe-

rinance, which is the ſealing Teſtimony of the Holy Ghoſt, through the ſprinkling of the Blood of Chriſt upon his Conſcience; for he is not come, *Rom.* 5. 11. *Eph.* 1. 13. *Heb.* 12. 22, 23, 24.

And him that (*Cometh.*)

There is further to be gathered from this word (*Cometh*) theſe following Particulars.

Firſt, That *Jeſus Chriſt* hath his Eye upon, and takes notice of the firſt moving of the Heart of a Sinner after him: Coming Sinner, thou canſt not move with deſires after Chriſt, but he ſees the working of thoſe deſires in thy Heart. *All my deſires*, ſaid David, *are before thee, and my Groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had back-ſliden) to the Lord Jeſus Chriſt. 'Tis ſaid of the Prodigal, That *while he was yet a great way off, his Father ſaw him*, had his Eye upon him, and upon the going out of his Heart after him, *Luke* 15. 20.

When *Nathanael* was come to *Jeſus Chriſt*, the Lord ſaid to them that ſtood before him, *Behold an* Iſraelite *indeed, in whom there is no Guile.* But *Nathanael* anſwered him, *Whence knoweſt thou me? Jeſus* anſwered, *Before that* Philip *called thee, when thou waſt under the Fig-tree, I ſaw thee.* There, I ſuppoſe, *Nathanael* was pouring out of his Soul to God for Mercy, or that he would give him good underſtanding about the *Meſſias* to come: And Jeſus ſaw all the workings of his honeſt heart at that time, *Joh.* 1. 47, 48.

Zacheus alſo had ſome ſecret movings of Heart, ſuch as they were, towards Jeſus Chriſt, when he ran before, and climbed up the Tree to ſee him; and the *Lord Jeſus Chriſt* had his Eye upon him: Therefore when he was come to the place, he looked up to him, bids him come down; *For to day* (ſaid he) *I muſt abide at thy houſe*; to wit, in order to the further compleating the work of Grace in his Soul, *Luke* 19. 1, 2, 3.

1, 2, 3, 4, 5, 6, 7, 8. Remember this, coming Sinner.

Secondly, as *Jesus Christ* has his Eye upon, so he hath his heart open to receive the coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wise cast out.* This is also discovered by his preparing of the way, in his making of it easie (as may be) to the coming Sinner; which preparation is manifest by them blessed words, *I will in no wise cast out*: Of which, more when we come to the place. And while he was yet a great way off, his Father saw him, *and had compassion on him: and ran, and fell on his neck, and kissed him*, (Luke 15. 20.) All these Expressions do strongly prove, that the Heart of Christ is open to receive the coming Sinner.

Thirdly, As Jesus Christ has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming Sinner, thou art coming to a loving Lord Jesus.

Fourthly, These words therefore are drop'd from his blessed Mouth, on purpose, that the coming Sinner might take Encouragement to continue on his journey, until he be come indeed to Jesus Christ. It was doubtless, a great Encouragement to blind *Bartimeus*, that Jesus Christ stood still, and called him, when he was crying, *Jesus thou Son of* David, *have Mercy on me*: Therefore 'tis said, he cast away his Garment, *Rose up and came to Jesus*, Mar 10. 46. *&c.* Now, if a call to come, hath such Encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his Faith was forced to work upon a meer consequence, saying, He calls me; and surely since he calls me, he will

grant me my desire. Ah! but coming Sinner, thou hast no need to go so far about, as to draw (in this Matter) consequences, because thou hast plain Promises; *And him that cometh to me, I will in no wise cast out.* Here is full, plain, yea, what encouragement one can desire: For, suppose thou wast admitted to make a Promise thy self, and Christ should attest, that he would fulfill it upon the Sinner that cometh to him; Could'st thou make a better Promise? Could'st thou invent a more full, free, or larger Promise? A Promise that looks at the first moving of the Heart after Jesus Christ! A Promise that declares, yea, that engageth Christ Jesus to open his Heart, to receive the coming Sinner: Yea, further, a Promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the Soul of the coming Sinner. For all this lieth fully in this Promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetch'd Consequences, nor strain thy Wits, to force encouraging Arguments from the Text. Coming Sinner, the words are plain: *And him that cometh to me, I will in no wise cast out.*

And Him *that* (*Cometh.*)

There are two sorts of Sinners that are coming to Jesus Christ.

First, *Him that hath never, while of late, at all, began to come.*

Secondly, *Him that came formerly, and after that went back; but hath since bethought himself; and is now coming again.*

Both these sorts of Sinners are intended by the *Him* in the Text, as is evident; because, *Both* are now the coming Sinners.

And Him *that Cometh*, &c.

For the first of these; the sinner that hath never, while of late, began to come, his way is more easie:

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I do not say, more plain and open, to come to Christ, than is the other, (those last not having the clog of a guilty Conscience) for the sin of Back-sliding hanging at their Heels. But all the encouragement of the Gospel, with what invitations are therein contained to coming sinners, are as *free*, and as *open* to the one as to the other; so that they may with the same Freedom and Liberty, as from the Word, both alike claim interest in the Promise. *All things are ready*: All things for the coming Back-sliders, as well as for the others: *come to the Wedding*: *And let him that is athirst, come*, Mat. 22. 1, 2, 3, 4. Rev. 22. 17.

But having spoken to the first of these already, I shall here pass it by; and shall speak a Word or two to him that is coming, after Back-sliding, to Jesus Christ for Life.

Thy way, O thou Sinner of a double Dye, thy way is *open* to come to Jesus Christ: I mean, *thee* whose Heart after long back-sliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of Comers; as appears by what follows.

First, *Because the Text makes no exception against thee*: It doth not say, And *any* him; but a *Back-slider*; *any Him*, but *Him*: The Text doth not thus object, but indefinitely openeth wide its *Golden Arms* to every coming Soul, without the least exception: therefore thou may'st come. And take heed that thou shut not that door against thy Soul by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is so far from excepting against thy coming, that it strongly suggesteth, that thou art one of the Souls intended, O thou coming Back-slider; else what need that clause have been so inserted, *I will in no wise cast out*: As who should say, Though those that come now, are such as have formerly backslidden: I will in *no wise* cast away the

Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Backſlider neither.

Thirdly, That the Backſlider is intended, is evident;

Firſt; For that he is ſent to by Name, *Go, tell his Diſciples, and Peter*, *Mark* 16. 7. But *Peter* was a godly man: True; but he was alſo a Backſlider, yea, a deſperate Backſlider: He had denied his Maſter once, twice, thrice, curſing and ſwearing that he knew him not: If this was not backſliding, if this was not an high and eminent backſliding, yea, a higher backſliding than thou art capable of, I have thought amiſs.

Again, When *David* had backſlidden, and had committed Adultery and Murder in his backſliding, he muſt be ſent to by *Name*. *And*, ſaith the Text, *The Lord ſent* Nathan *to* David. And he ſent him to tell him, after he had brought him to unfeigned acknowledgment, *The Lord hath alſo put away, or forgiven thy Sin*, 2 Sam. 12. 1.

This man alſo was far gone: He took a man's Wife, and kill'd her Huſband, and endeavoured to cover all with wicked diſſimulation. He did this, I ſay, after God had exalted him, and ſhewed him great favour; wherefore his Tranſgreſſion was greatned alſo by the Prophet with mighty aggravations: yet he was accepted, and that with gladneſs, at the firſt ſtep he took in this returning to Chriſt; for the firſt ſtep of the Backſliders return, is to ſay ſenſibly and unfeignedly, *I have ſinned*: But he had no ſooner ſaid thus, but a Pardon was produced, yea thruſt into his Boſom. *And* Nathan *ſaid unto* David, *The Lord hath alſo put away thy ſin.*

Secondly, As the Perſon of the Backſlider is mentioned by *Name*, ſo alſo is his Sin, that if poſſible

ble thy Objections against thy returning to Christ, may be taken out of thy way; I say thy sin also is mentioned by Name, and mixed, as mentioned with Words of Grace and Favour, *I will heal their back sliding, and love them freely*, (Hos. 14. 4.) What say'st thou now, Backslider?

Thirdly, Nay further, thou art not only mentioned by *Name*, and thy *Sin* by the *Nature* of it; but thou thy self, who art a *returning Backslider*, put

First, Amongst Gods *Israel*, *Return, O Backsliding* Israel, *saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep anger for ever*, Jer. 3. 12.

Secondly, Thou art put among his *children*, among his children to whom he is *married*. *Turn, O Backsliding Children, for I am married unto you*, vers. 14.

Thirdly, Yea after all this, as if his Heart was so full of Grace for them, that he was pressed until he had uttered it before them; he adds, *Return, ye back-sliding Children, and I will heal your back-sliding*.

Fourthly, Nay further, the Lord hath considered, that the *shame* of thy *sin* hath stopped thy Mouth, and made thee almost a *Prayerless* man; and therefore he saith unto thee, *Take with you words, and turn unto the Lord, and say unto him, Take away all Iniquity, and receive us graciously*: See his Grace, that himself should put words of encouragement into the Heart of a Back-slider; as he saith in another place, *I taught* Ephraim *to go, taking him by the Arms*. This is teaching him to go indeed, to hold him up by the arms, by the chin, as we say, *Hos.* 14. 1, 2, 3, 4. *Chap.* 11. 3.

From what hath been said, I conclude, even as I said before, that the *him* in the Text, *and him*

that cometh, includeth both these sorts of sinners, and therefore both should freely come.

Quest. *But where doth Jesus Christ, in all the words of the New Testament, expressly speak to a returning back-slider with words of Grace and Peace? For what you have urged as yet, from the New Testament, is nothing but consequences drawn from this Text. Indeed it is a full Text for carnal ignorant sinners that come, but to me who am a back-slider, it yieldeth but little Relief.*

Answ. First, How! but little encouragement from the Text, when it is said, *I will in no wise cast out?* What more could have been said? What is here omitted that might have been inserted, to make the Promise more full and free? Nay, take all the Promises in the Bible, all the freest Promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very Promise, *I will in no wise cast out*: I will for nothing, by no means, upon no account, however they have sinned, however they have backslidden, however they have provoked, cast out the coming Sinner. But,

Secondly, *Thou sayest, Where doth Jesus Christ in all the Words of the* New Testament, *speak to a returning Back-slider with words of Grace and Peace?* That is, under the Name of a Back-slider?

Answ. Where there is such plenty of examples in receiving back-sliders, there is the less need of express words to that intent: One Promise, as the Text is, with those examples that are annexed, are instead of many promises. And besides, I reckon that the Act of receiving is of as much, if not of more encouragement, than is a bare promise to receive; for receiving is as the Promise,

mise, and the fulfilling of it too: So that in the *Old Testament* thou hast the promise, and in the *New*, the fulfilling of it; and that in divers Examples.

First, In *Peter*. *Peter* denied his Master, once, twice, thrice, and that with open Oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in down-right Dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a Bar to his Salvation, but receives him again at his Return, as if he knew nothing of the Fault, *Gal.* 2.

Secondly, The rest of the Disciples, even all of them, back-slide, and leave the Lord Jesus in his greatest straights: *Then all the Disciples forsook him and fled; they returned* (as he had foretold) *every one to his own, and left him alone*; but this also he passes over as a very light matter: not that it was so indeed in it self, but the abundance of Grace that was in him did lightly *roll* it away; for after his Resurrection, when at first he appeared unto them, he gives them not the least check for their perfidious dealing with him, but salutes them with words of Grace, saying, *All hail, be not afraid, Peace be to you: All Power in Heaven and Earth is given unto me.* True, he rebuked them for their Unbelief, for the which also thou deservest the same: for it is Unbelief that alone puts Christ and his Benefits from us, *Mat.* 26. 56. *Joh.* 16. 52. *Mat.* 28. 9, 10, 18. *Luk.* 24. 36. *Mar.* 16. 14.

Thirdly, The man that after a large profession, lay with his Fathers Wife, committed a high Transgression, even such a one that at that day was not heard of, no, not among the Gentiles.

Wherefore this was a desperate backsliding; yet at his return he was received, and accepted again to Mercy, 1 *Cor.* 5. 1, 2. 2 *Cor.* 2. 6, 7, 8.

Fourthly, The Thief that stole, was bid to steal no more; not at all doubting, but that Christ was ready to forgive him this Act of Backsliding, *Ephes.* 4. 28.

Now all these are Examples, particular instances of Christ's readiness to receive the Backsliders to Mercy; and observe it, Examples and Proofs that he hath done so, are to our unbelieving hearts, stronger encouragements than bare Promises, that so he *will* do. But again, the Lord Jesus hath added to these, for the encouragement of returning Back-sliders, to come to him.

First, *A call to come*, and he will receive them, *Revel.* 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. *Chap.* 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore New Testament Back-sliders have encouragement to come.

Secondly, A Declaration of readiness to receive them that *come*, as here in the Text, and in many other places, is plain: Therefore, *Set thee up these marks, make thee these high heaps,* (of the Golden Grace of the Gospel) *set thine heart towards the high-way, even the way that thou wentest,* (when thou didst back-slide) *turn again, O Virgin of Israel; turn again to these thy Cities,* Jer. 31. 21.

And him that (*cometh.*) He saith not, And him that talketh, that professeth, that maketh a shew, a noise, or the like, but *him that cometh.* Christ will take leave to judge, who, among the many that make a Noise, they be that indeed are *coming to him.* It is not him that saith he *comes*, nor him of whom others affirm that he *comes*; but him

him that Christ himself shall say *doth come*; that is concern'd in this Text. When the Woman that had the Bloody Issue came to him for cure, there were others, as well as she, that made a great bustle about him, that touched, yea thronged him; Ah, but Christ could distinguish this Woman from them all. *And he looked round about upon them all, to see her that had done this thing*, *Mar.* 25. 26, 27, 28, 29, 30, 31, 32.

He was not concerned with the thronging, or touchings of the rest; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be judge who they be that in Truth are coming to him; *Every man's way is right in his own eyes, but the Lord weigheth the Spirits*: It standeth therefore every one in hand to be certain of their coming to Jesus Christ; for as thy coming is, so shall thy Salvation be: If thou comest indeed, thy Salvation shall be indeed; but if thou comest but in outward appearance, so shall thy Salvation be: but of coming, see before, as also afterwards in the Use and Application.

And him that cometh (*to me.*)

These words (*to me*) are also to be well heeded; for by them, as he secureth those that come to him, so also he shews himself unconcerned with those that in their coming rest short, to turn aside to others; For you must know, that every one that comes, comes not to Jesus Christ; some that come, come to *Moses*, and to his Law, and then take up for Life; with these Christ is not concerned: with these this Promise hath not to do. *Christ is become of none effect unto you; whosoever of you are justified by the Law, ye are fal-*

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ten from Grace, Gal. 5. 3, 4. Again, some that came, came no further than to *Gospel-Ordinances*, and there stay; they came not through them to Christ: with these neither is he concerned, nor will their *Lord, Lord*, avail them any thing in the great and dismal day. A man may come to, and also go from the place and Ordinances of Worship, and yet not be remembred by Christ. *So I saw the wicked buried*, said *Solomon*, *who had come and gone from the place of the Holy, and they were forgotten in the City, where they had so done; this is also Vanity*, Eccl. 8. 10.

(*To me.*) These words therefore are by Jesus Christ very warily put in, and serve for *Caution* and *Encouragement*: For *Caution*, lest we take up in our coming any where short of Christ; and for *Encouragement* to those that shall in their coming, come past all, till they come to *Jesus Christ: and him that cometh to me, I will in no wise cast out.*

Reader, if thou lovest thy Soul, take this *Caution* kindly at the Hands of *Jesus Christ*. Thou seest thy Sickness, thy Wound, thy Necessity of Salvation: Well, go not to King *Jareb*, for he cannot heal thee, nor cure thee of thy Wound, (*Hos.* 5. 13.) Take the *Caution*, I say, lest Christ, instead of being a Saviour to thee, becomes a Lion, a young Lion to tear thee, and go away, *vers.* 14.

There is a coming, but not to the most High: there is a coming, but not with the whole Heart, but as it were feignedly; therefore take the *Caution* kindly, *Jer.* 3. 10. *Hos.* 7. 16.

And him that cometh (*To me.*) Christ, as a Saviour, will stand alone, because his own Arm alone hath brought Salvation unto him: He will not

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be joyned with *Moses*, nor suffer *John Baptist* to be Tabernacled by him: I say, they must vanish, for Christ will stand alone, (*Luke* 9. 28, 36.) yea, God the Father will have it so; therefore they must be parted from him, and a Voice from Heaven must come to bid the Disciples hear, onely *the Beloved Son*. *Christ* will not suffer any Law, Ordinance, Statute, or Judgment, to be Partners with him in the Salvation of the Sinner. Nay, he saith not, *And him that cometh to my* WORD, *but, and him that cometh to* ME. The words of *Christ*, even his most blessed and free Promises, such as this in the Text, are not the Saviour of the World; for that is *Christ* himself, *Christ* himself only. The Promises therefore are but to encourage the coming Sinner to come to *Jesus Christ*, and not to rest in them short of Salvation by him.

And him that cometh (*to me*,) the Man therefore that comes aright, casts all things behind his back, and looketh at (nor hath his expectation from ought but) the Son of God alone, as *David*, said, *My Soul, wait thou only upon God, for my expectation is from him: he only is my Rock, and my Salvation; he is my Defence, I shall not be moved*, Psal. 62. 5. His Eye is to *Christ*, his Heart is to *Christ*, and his expectation is from him, from him only.

Therefore the Man that comes to *Christ*, is one that hath had deep considerations of his own Sins, slighting thoughts of his own Righteousness, and high thoughts of the Blood and Righteousness of *Jesus Christ*; yea, he sees, as I have said, more vertue in the Blood of *Christ* to save him, than there is in all his Sins to damn him. He therefore setteth Christ before his Eyes, there is nothing

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in Heaven or Earth, he knows, that can ſave his Soul, and ſecure him from the Wrath of God, but Chriſt; that is, nothing but his Perſonal Righteouſneſs, and Blood.

And him that cometh to me, I will (in no wiſe) caſt out. *In no wiſe:* By theſe words there is ſomething expreſſed, and ſomething implyed. That which is expreſſed, is *Chriſt Jeſus* his unchangeable Reſolution to ſave the coming Sinner; *I will in no wiſe* reject him, or deny him the benefit of my Death and Righteouſneſs. This word therefore is like that which he ſpeaks of the everlaſting damnation of the Sinner in Hell-Fire, *he ſhall by no means depart thence*; that is, *never*, never, never come out again; no, nor to all Eternity, *Mat.* 5. 25. *Chap.* 25. 46. So that as he that is condemned into Hell-fire, hath no ground of hope for his deliverance thence; ſo him that cometh to *Chriſt*, hath no ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord, If Heaven above can be meaſured, or the Foundation of the Earth ſearched out beneath, I will alſo caſt away all the Seed of Iſrael, *for all that they have done, ſaith the Lord,* Jer. 31. 37.

Thus ſaith the Lord, if my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I caſt away the Seed of Jacob. But Heaven cannot be meaſured, nor the Foundations of the Earth ſearched out beneath; this Covenant is alſo with Day and Night, and he hath appointed the Ordinances of Heaven; therefore he will not caſt away the Seed of *Jacob*, who are the coming Ones; but will certainly ſave them from the dreadful Wrath to

come,

come, *Jer.* 33. 25, 26. *chap.* 50. 4, 5. By this therefore it is manifest, that it was not the greatness of sin, nor the long continuance in it, no nor yet the back-sliding, nor the pollution of thy Nature, that can put a Bar in against, or be an hindrance of the Salvation of the coming Sinner: For, if indeed this could be, then would this solemn and absolute Determination of the Lord Jesus, of it self fall to the ground, and be made of none effect: *But his Counsel shall stand, and he will do all his pleasure:* That is, his pleasure in this; for his Promise, this irreversible conclusion ariseth of his Pleasure; he will stand *to it*, and will fulfill it, because it is *his Pleasure.*

Suppose that one man had the Sins, or as many Sins as an hundred; and another should have an hundred times as many as he; yet if they come, this word, *I will in no wise cast out*, secures them both alike.

Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ, but he by his debauched Life, has damned many in Hell: why the door of hope is by these words set as open for him, as it is for him that hath not the thousandth part of his Transgressions: *And him that cometh to me, I will in no wise cast out.*

Suppose a man is coming to Christ to be saved, and hath nothing but Sin, and an ill-spent Life to bring with him: Why, let him come, and welcome to Jesus Christ, *And he will in no wise cast him out*, Luke 7. 41. Is not this Love that passeth knowledge? Is not this Love the wonderment of Angels? And is not this Love worthy of all acceptation at the hands and hearts of all coming Sinners.

Secondly, That which is *implied* in the words, is,

First,

First, *The coming Souls have those that continually lie at Jesus Christ, to cast them off.*

Secondly, *The coming Souls are afraid, that those will prevail with Christ to cast them off.*

For these words are spoken to satisfie us, and to stay up our spirits against these two dangers: *I will in no wise cast out.*

First, For the first, *Coming Souls have those that continually lie at Jesus Christ to cast them off.*

And there are three things that thus bend themselves against the coming Sinner.

First, There is the *Devil*, that Accuser of the Brethren, that accuses them before God, day and night, *Revel.* 12. 10. This Prince of Darkness is unwearied in this work; he doth it, as you see, day and night; that is, without ceasing: He continually puts in his Caveats against thee, if so be, he may prevail. How did he ply it against that good man *Job*, if possible he might have obtained his destruction in Hell-fire? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him; urging, that if he did it, he would curse him to his face; and all this, as God witnesseth, *He did without a cause*, Job 1. 9, 10, 11. *chap.* 2. 4, 5. How did he ply it with Christ against *Joshua* the High-Priest? *And he shewed me* Joshua, said the Prophet, *the High-Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him*, Zech. 3. *To resist him*; that is, to prevail with the Lord Jesus Christ to resist him: Objecting, the uncleanness and unlawful Marriage of his Sons with the Gentiles; for that

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was the crime that Satan laid against them, *Ezra* 10. 18. Yea, and for ought I know, *Joshua* was also guilty of the fact; but if not of that, of crimes no whit inferiour; for he was *cloathed with filthy Garments, as he stood before the Angel:* neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it, thank a good Lord Jesus, because he did not resist him; but contrariwise took up his cause, pleaded against the Devil, excusing his infirmity, and put justifying Robes upon him before his Adversaries Face.

And the Lord said unto Satan, The Lord Rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, *Rebuke thee. Is not this a Brand pluckt out of the Fire? And he answered and spake to those that stood before him, saying, Take away the filthy Garment from him; and to him he said, Behold, I have caused thine Iniquities to pass from thee, and will cloath thee with change of Rayment.*

Again, how did Satan ply it against *Peter*, when he desired to have him, that he might sift him as Wheat? that is, if possible, sever all Grace from his Heart, and leave him nothing but flesh and filth, to the end he might make the Lord Jesus loath and abhor him: *Simon, Simon, said Christ, Satan hath desired to have you, that he might sift you as Wheat.* But did he prevail against him? No, *But I have prayed for thee, that thy Faith fail not.* As who should say, *Simon*, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy Brethren (for that the word *you*, imports;) but I will not leave thee in his hand, I have prayed for thee, thy Faith shall not fail: I will secure thee to the Heavenly Inheritance, *Luke* 22. 30, 31, 32.

Second-

Secondly, As Satan, *so every Sin*, of the coming Sinner, comes in with a Voice against him, if perhaps they may prevail with Christ to cast off the Soul. When *Israel* was coming out of *Egypt* to *Canaan*, how many times had their sins thrown them out of the Mercy of God, had not *Moses*, as a Type of Christ, stood in the breach to turn away his Wrath from them, *Psal.* 106. 23. Our Iniquities testifie against us; and would certainly prevail against us, to our utter rejection and Damnation, had we not an Advocate with the Father, Jesus Christ the Righteous, 1 *Joh.* 2. 1, 2.

The sins of the old World cryed them down to Hell, the sins of *Sodom* fetched upon them Fire from Heaven, which devoured them; the sins of the *Egyptians* cryed them down to Hell, because they came not to Jesus Christ for Life. Coming Sinner, thy sins are no whit less than any; Nay, perhaps they are as big as all theirs; Why is it then that thou livest when they are dead, and that thou hast a promise of Pardon when they had not? *Why thou art coming to Jesus Christ*, and therefore sin shall not be thy ruine.

Thirdly, As *Satan* and *Sin*, so the Law of *Moses*, as it is a Perfect Holy Law, hath a Voice against you before the Face of God. *There is one that accuseth you, even* Moses's *Law*, Joh. 5. Yea, it accuseth all men of Transgression, that have sinned against it; for as long as Sin is Sin, there will be a Law to accuse for Sin; but this Accusation shall not prevail against the coming Sinner; because 'tis Christ that died, and that ever lives, to make Intercession for them that *come to him by him*, Rom. 8. Heb. 7. 25.

These things, I say, do accuse us before Christ Jesus;

Jesus; yea, and also to our own Faces, if perhaps they might prevail against us. But these words, *I will in no wise cast out*, secureth the coming Sinner from them all.

The Coming Sinner is not saved, because there is none that comes in against him; but because the Lord Jesus will not hear their Accusations; will not cast out the Coming Sinner.

When *Shimei* came down to meet King *David*, and to ask for pardon for his Rebellion; up starts *Abishai*, and puts in his Caveat, saying, *Shall not* Shimei *die for this?* This is the case of him that comes to Christ; He hath this *Abishai*, and that *Abishai*, that presently steps in against him, saying, Shall not this Rebels Sin destroy him in Hell? Read further; *But* David *answered, What have I to do with you, ye Sons of* Zeruiah, *that you should this day be Adversaries to me? Shall there any man be put to death this day in* Israel, *for do not I know that I am King this day over* Israel? 2 *Sam.* 19. 16, 17, 18, 19, 20, 21, 22.

This is Christ's Answer by the Text, to all that accuse the coming *Shimei*'s; What have I to do with you, that accuse the coming Sinners to me? I count you Adversaries, that are against my shewing Mercy to them. Do not I know, that I am exalted this day to be King of Righteousness, and King of Peace? *I will in no wise cast them out.*

Secondly, But again, these Words do closely imply, that the coming Souls are afraid, that these accusers will prevail against them, as is evident, because the Text is spoken for their Relief and Succour: For that need not be, if they that are coming, were not subject to fear, and despond upon this account: Alas; there is Guilt, and the curse lies upon the Conscience of the coming Sinner!

Besides, He is conscious to himself, what a Villain, what

what a Wretch he hath been againſt God and Chriſt. Alſo, he now knows, by woful experience how he hath been at *Satan's* Beck, and at the motion of every Luſt. He hath now alſo new Thoughts of the Holineſs and Juſtice of God: Alſo, he feels that he cannot forbear ſinning againſt him; *For the Motions of ſin, which are by the Law, do ſtill work in his Members, to bring forth fruit unto death,* (Rom. 7.) But none of this needs be, ſince we have ſo good, ſo Tender-hearted, and ſo faithful a *Jeſus* to come to; who will rather overthrow Heaven and Earth, than ſuffer a tittle of this Text to fail: *And him that cometh to me, I will in no wiſe caſt out.*

Now, We have yet to inquire into two things that lye in the Words, to which there hath been nothing ſaid; As,

1. *What it is to caſt out.*
2. *How it appears, that Chriſt hath Power to ſave to caſt out.*

For the firſt of theſe, *What it is to caſt out.* To this I will ſpeak,

1. Generally.
2. More particularly.

More generally;

Firſt, To caſt out, is to Slight, and Deſpiſe, and Contemn; as it is ſaid of *Saul's* Shield, *it was vilely caſt away*; that is, ſlighted and contemned. Thus it is with the Sinners, that come not to Jeſus Chriſt: He ſlights, deſpiſes, and contemns them; that is, *Caſts them away,* 2 Sam. 1: 2.

Secondly, Things caſt away, are reputed as Menſtruous Cloaths, and as the Dirt of the Street, *Iſa.* 3. 22.

22. *Psal.* 18. 42. *Mat.* 5. 13. *Chap.* 15. 17. And thus it shall be with the Men, that come not to Jesus Christ, they shall be counted as Menstrous, and as the Dirt in the Streets.

Thirdly, To be cast out, or off; it is, To be abhorred, not to be pityed; but to be put to perpetual Shame, *Psal.* 44. 9. *Psal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The *casting out* here mentioned, is not limited to this, or the other Evil; Therefore it must be extended to the most extream and utmost Misery; Or thus,

He that cometh to Christ, shall not want any thing that may make him Gospelly happy in this World, or that which is to come; Nor shall he want any thing, that cometh not, that may make him Spiritually and Eternally Miserable.

But further, As it is to be generally taken, so it respecteth things that shall be hereafter.

For the things that are now, they are either,

1. More General;
2. Or more Particular.

First, More general, thus,

It is, *To be cast out* of the Presence and Favour of God.

Thus was *Cain cast out*, *Thou hast driven* (or cast) *me out this day, from thy face* (that is, from thy Favour) *shall I be hid.* A dreadful Complaint! but the Effect of a more dreadful Judgment! *Gen.* 4. 13, 14. *Jer.* 23. 39. 1 *Chron.* 28. 9.

Secondly, *To be cast out*, is to be cast out of Gods Sight; God will look after them no more, care for them no more; nor will he watch over them any more

for

for Good, (2 *King.* 17. 20. *Jer.* 7. 15.) Now, the that are ſo, are left like Blind-Men, to wander and ſ into the Pit of Hell. This therefore, is alſo a ſad Ju ment! Therefore, here is the Mercy of him that *Com* to Chriſt, He ſhall not be left to wander at U certainties. The Lord Jeſus Chriſt will keep hi as a Shepherd doth his Sheep, *Pſal.* 23. *Him t cometh to me, I will in no wiſe caſt out.*

Thirdly, To be caſt out, Is to be denyed a place i Gods Houſe, and to be left as Fugitives and Va gabonds, to paſs a little time away in this miſera ble Life, and after that, to go down to the Dead *Gal.* 4. 30. *Gen.* 4. 13, 14. *Chap.* 21. 10. Therefo here is the benefit of him that cometh to Chri He ſhall not be denyed a place in Gods Hou They ſhall not be left like Vagabonds in the Worl *Him that cometh to me, I will in no wiſe caſt ou* See *Prov.* 14. 26: *Iſaiah* 56. 3, 4, 5. *Epheſ.* 2. 19, 2 21, 22: 1 *Cor.* 3. 21, 22, 23.

Fourthly, In a Word; *To be caſt out,* is to be Reje cted, as are the Fallen Angels: For, their eternal Damnation began at their being caſt down from Heaven to Hell. So then, *Not to be caſt out,* is to have a Place, a Houſe, and Habitation there; and to have a ſhare in the Priviledges of Elect Angels.

Theſe Words therefore, *I will not caſt out,* will prove great Words one Day, to them that come to Jeſus Chriſt, 2 *Pet.* 2. 4. *John* 21. 31. *Luke* 20. 35.

Secondly, and more particularly.

Firſt, Chriſt hath Everlaſting Life for him that cometh to him, and he ſhall never periſh; *For he will in no wiſe caſt him out:* But for the reſt, they are Rejected, *Caſt out*; and muſt be Damned, *John* 10. 27, 28.

Secondly,

Secondly, Christ hath Everlasting Righteousness, to cloath them with, that come to him, and they shall be covered with it, as with a Garment, but the rest shall be found in the filthy Rags of their own stinking Pollutions, and shall be wrapt up in them, as in a Winding-Sheet, and so bear their Shame before the Lord, and also before the Angels, *Dan.* 9.24. *Isaiah* 57. 2. *Revel.* 3. 4, 18. *Chap.* 13. 16.

Thirdly, Christ hath precious Blood, that like an open Fountain, stands free for him to wash in, that comes to him for Life, *And he will in no wise cast him out*: But they that come not to him, are rejected from a Share therein, and are left to irefull Vengeance for their sins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19. *John* 13. 8. *Chap.* 3. 36.

Fourthly, Christ hath precious Promises, and they shall have a share in them, that come to him for life, *For he will in no wise cast them out*: But they that come not, can have no share in them, because they are true only in him; For in him, and only in him, all the Promises are *Yea* and *Amen*. Wherefore, they that come not to him, are no whit the better for them, *Psal.* 50. 16. 2 *Cor.* 1. 20, 21.

Fifthly, Christ hath also fulness of Grace in himself, for them that come to him for Life, *And he will in no wise cast them out*: But those that come not unto him, are left in their Graceless State, and as Christ leaves them, Death, Hell, and Judgment finds them. *He that findeth me* (saith Christ) *findeth Life, and shall obtain Favour of the Lord; but he that sins against me, wrongeth his own Soul. All that hate Me, love Death*, Prov. 8. 33, 34, 35, 36.

Sixthly,

Sixthly, Christ is an Interceſſor, and ever liveth to make Interceſſion for them that come to God by him: *But their Sorrows ſhall be multiplied, that haſten after another* (or other) *Gods*, (their Sins and Luſts;) *Their Drink-Offerings will he not offer, nor take up their Names into his Lips*, Pſal. 16. 4. Heb. 7. 25.

Seventhly, Christ hath wonderful Love, Bowels, and Compaſſions, for thoſe that come to him; For, *he will in no wiſe caſt them out*. But the reſt will find him a Lyon Rampant, he will one Day, tear them all to pieces. Now *conſider this* (ſaith he) *ye that forget God, leaſt I tear you in pieces, and there be none to deliver you*, Pſal. 50. 22.

Eighthly, Christ is known, by, and for whoſe ſake, thoſe that come to him, have their Perſons and performances accepted of the Father; *And he will in no wiſe caſt them out*: But the reſt muſt fly to the Rocks and Mountains for ſhelter, but all in vain to hide them from his Face, and Wrath, *Rev.* 6. 15, 16, 17.

But again: Theſe Words (*caſt out*) have a ſpecial Look to what will be hereafter, even at the Day of Judgment: For then, and not till then, will be the great *Anathema*, and *Caſting out*, made manifeſt, even manifeſt by Execution. Therefore, here to ſpeak to this, and that under theſe two Heads. As,

1. *Of the caſting out it ſelf.*
2. *Of the Place into which they ſhall be caſt, that ſhall then be caſt out.*

Firſt, the *Caſting out it ſelf*, ſtandeth in two Things. 1. In

1. In a Preparatory Work.
2. In the manner of Executing the Act.

The Preparatory Work standeth in these three Things.

First, It standeth in their Separation, that have not come to him, from them that have; at that Day. Or thus: At the Day of the great [*casting out*], those that have not (*now*) come to him, shall be separated from them that have; for them that have, *He will not cast out. When the Son of Man shall come in his Glory, and all the Holy Angels with him, then he shall sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats*, Mat. 25. 31, 32.

This dreadful Separation, therefore shall then be made, betwixt them that (*now*) come to Christ, and them that come not: And good Reason; for since they would not with us come to him, *now* they have time; why should they stand with us, when Judgment is come.

Secondly, They shall be placed before him according to their condition; they that have come to him, in great Dignity, even at his Right-Hand, *For he will in no wise cast them out*: But the rest shall be set at his Left-Hand, the place of disgrace and shame, for they did not come to him for Life.

Distinguished also shall they be, by fit Terms: Those that come to him, he calleth *Sheep*, but the rest are *Frowish Goats*. *And he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats*, and the *Sheep will he set on the Right-hand*, (next Heaven-Gate, for they came to him)

But the Goats on his Left, to go from him into Hell, because they are not of his Sheep.

Thirdly, Then will Christ proceed to Conviction of those that came not unto him, and will say, *I was a Stranger, and ye took me not in*, or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final Judgment. Now when these wretched rejectors of Christ shall thus be set before him in their sins, and convicted; this is the preparatory Work upon which follows the manner of executing the Act, which will be done,

First, In the presence of all the Holy Angels.

Secondly, In the presence of all them that in their *Life-time* came to *him*, by saying unto them, *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels*, with the Reason annexed to it; For you were cruel to me and mine, particularly discovered in these Words: *For I was an hungred, and ye gave me no meat; thirsty, and ye gave me no drink; I was a Stranger, and ye took me not in; Naked, and ye cloathed me not; Sick, and in Prison, and ye visited me not*, Matth. 25. 41, 42, 43.

Lastly, Now it remains, that we speak of the place into which these shall be cast, which in the general you have heard already, to wit, the Fire prepared for the Devil and his Angels: but in particular, it is thus described.

First, It is called *Tophet: For* Tophet *is ordained of Old, yea, for the King* (the Lucifer) *it is prepared, he hath made it deep and large, the pile thereof is Fire and much Wood, the Breath of the Lord like*

a *stream of Brimstone doth kindle it*, Isa. 30. 32.

Secondly, It is called *Hell. It is better for thee to enter into Life, halt or lame, than having two feet to be cast into Hell*, Mar. 9. 45.

Thirdly, It it called the *Wine-press of the Wrath of God: And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth* (that is, them that did not come to Christ) *and cast them into the great Wine-press of the Wrath of God*, Rev. 14. 19.

Fourthly, It is called a *Lake of Fire. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire*, Rev. 20. 15.

Fifthly, It is called a *Pit. Thou hast said in thy Heart, I will Ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation, in the sides of the North* ——— *Yet thou shalt be brought down to Hell, to the sides of the* Pit, *Isa.* 14. 13, 14, 15.

Sixthly, *It is* called a bottomless *Pit*, out of which the Smoak and the Locusts came, and into which the great Dragon was cast, and it is called bottomless, to shew the endlesness of the fall that they will have into it, that come not, in the acceptable time to Jesus Christ, *Rev.* 9. 1, 2. *chap.* 20. 3.

Seventhly, It is called *Outer Darkness: Bind him hand and Foot, and cast him into Outer Darkness; and cast ye the unprofitable Servant into Outer Darkness, there shall be Weeping and Gnashing of Teeth.* Mat. 22. 13. *chap.* 25. 13.

Eighthly, It is called *a Furnace of Fire. As therefore the Tares are gathered and burned in the Fire, so shall it be in the end of this World: The Son of Man shall send forth his Angels, and he shall gather out of his Kingdom all things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire, there shall be Wailing and Gnashing of Teeth: And again, So shall it be in the end of the World, the Angels shall come forth, and Sever the Wicked from among the Just, and shall cast them into a Furnace of Fire; there shall be wailing and gnashing of Teeth*, Matth. 13. 41, 42, 43, 48, 49, 50.

Lastly, It may not be amiss, if in the conclusion of this, I shew in few words, to what the things that torment them in this state, are compared. Indeed some of them have been occasionally mentioned already; as that they are compared,

1. To Wood that burneth.
2. To Fire.
3. To Fire and Brimstone: But,
4. It is compared to a Worm, a gnawing Worm, a never dying gnawing Worm: *They are cast into Hell, where their Worm dieth not*, Mark 9. 44.

Fifthly, It is called unquenchable Fire; *He will gather his Wheat into his Garner: But will burn up the Chaff with unquenchable fire*, Matth. 3. 12. Luke 3. 17.

Sixthly, It is called everlasting destruction. *The Lord Jesus shall descend from Heaven with his mighty Angels in flaming fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with Everlasting*

lasting Destruction from the presence of the Lord, and from the Glory of his Power, 2 Thes. 1. 7, 8, 9.

Seventhly, It is called, *Wrath without mixture*, and is given them in the Cup of his Indignation: *If any man Worship the Beast, and his Image, and receive his mark in his Forehead or in his Hand, the same shall drink of the Wrath of God, which is powred out without mixture, in the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb*, Rev. 14. 9, 10.

Eighthly, It is called the second Death. *And Death and Hell were cast into the Lake of Fire, this is the second Death. Blessed and holy is he that hath part in the first Resurrection, on such the second Death hath no power*, Rev. 20. 14. *chap.* 2. v. 6.

Ninthly, It is called Eternal Damnation. *But he that shall Blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of Eternal Damnation.*

Oh! These three Words!
Everlasting Punishment!
Eternal Damnation!
And *for Ever and Ever*:

How will they gnaw, and eat up all the expectation of the end of the misery of the Cast-away sinners. *And the Smoak of their Torment ascended up for Ever, and Ever, and they have no rest Day nor Night*, &c. Rev. 14. 11.

Their behaviour in Hell, is set forth by four things as I know of.

1. By calling for help and relief in vain.
2. By Weeping.
3. By Wailing.
4. By gnashing of Teeth.

And now we come to the second thing that is to be inquired into. Namely,

How it appears that Christ hath power to save, or to cast out: For by these Words, *I will in no wise cast out*, he declareth that he hath power to do both.

Now this inquiry admits us to search into two things.

1. *How it appears that he hath power to save.*
2. *How it appears that he hath power to cast out.*

That he hath power to Save, appears by that which follows.

First, To speak only of him as he is Mediator: He was Authorized to this blessed work by his Father before the World began. Hence the Apostle saith, *He hath chosen us in him, before the Foundation of the World*, with all those things that effectually will produce our Salvation. Read the same Chapter with 2 *Tim.* 1. 9.

Secondly, He was promised to our first Parents, that he should in the fulness of time, bruise the Serpents Head; and as *Paul* expounds it, Redeem them that were under the Law: hence since that time, he hath been reckoned as slain for our Sins, by which means all the Fathers under the first Testament were secured from the Wrath to come; hence he is called, *The Lamb slain from the Foundation of the World*, Rev. 13. 8. Gen. 3. 15. Gal. 4. 4, 5.

Thirdly,

Thirdly, *Moſes* gave Teſtimony of him by the Types and Shadows, and Bloody Sacrifices, that he commanded from the Mouth of God, to be in uſe to the ſupport of his Peoples Faith, until the time of Reformation; which was the time of this Jeſus his Death, *Heb.* 9. and 10*th* Chapters.

Fourthly, At the time of his Birth, 'twas Teſtified of him by the Angel, *That he ſhould ſave his People from their Sins*, Mat. 1. 20, 21.

Fifthly, It is Teſtified of him in the days of his Fleſh, that he had Power on Earth to forgive Sins; *Mark* 2. 5, 6, 7, 8, 9. 10.

Sixthly, It is Teſtified alſo of him by the Apoſtle *Peter*; *that God had exalted him with his own Right Hand to be a Prince and a Saviour, to give Repentance to* Iſrael, *and forgiveneſs of Sins*, Act. 30. 31.

Seventhly, In a word, This is every where Teſtified of him, both in the Old Teſtament and the New.

And good reaſon, that he ſhould be acknowledged and truſted in, as a Saviour.

1. He came down from Heaven to be a Saviour, *John* 6. 38, 39, 40.

2. He was Anointed when on Earth to be a Saviour, *Luke* 3. 22.

3. He did the works of a Saviour. As,

Firſt, He fulfilled the Law, and became the end of it for Righteouſneſs, for them that believe in him, *Rom.* 10. 3, 4.

Secondly, He laid down his Life as a Saviour, He gave his Life as a Ranſom for many, *Mat.* 20. 28. *Mark* 10. 45. 1 *Tim.* 2. 6.

Thirdly, He hath aboliſhed Death, deſtroyed the Devil, put away Sin, got the Keys of Hell and Death, is Aſcended into Heaven; is there accepted of God, and bid ſit at the Right hand as a Saviour, and that becauſe his Sacrifice for Sins pleaſed God, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Epheſ.* 4. 7, 8. *John* 16. 10, 11. *Acts* 5. 30, 31. *Heb.* 10. 12, 13.

Fourthly, God hath ſent out, and proclaimed him as a Saviour, and tells the World that we have Redemption through his Blood, that he will juſtifie us if we believe in his Blood, and that he can faithfully and juſtly do it. Yea, God doth beſeech us to be reconciled to him by his Son; which could not be, if he were not Anointed by him to this very End, and alſo if his Works and Undertakings were not accepted of him as conſidered a Saviour, *Rom.* 3. 24, 25. 2 *Cor.* 5. 18, 19, 20, 21.

Fifthly, God hath already received Millions of Souls, into his Paradice, becauſe they have received this Jeſus for a Saviour; and is reſolved to cut them off, and to caſt them out of his preſence, that will not take him for a Saviour, *Heb.* 12. 22, 23, 24, 25. 26.

I intend brevity here; therefore a word to the Second, and ſo conclude.

How it appears that he hath power to caſt out.

This appears alſo by what follows.

Firſt,

First, The Father (for the Service that he hath done him as Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For to this End Christ both Died, and Rose, and Revived, that he might be Lord both of the Dead and Living*, Rom. 14. 9.

Secondly, The Father hath left it with him to quicken whom he will, to wit, with saving Grace, and to cast out whom he will, for their Rebellion against him, *John* 5. 21.

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, and appointed that all should honour the Son even as they honour the Father, *John* 22. 5.

Fourthly, God will Judge the World by this Man; the day is appointed for Judgment, and he is appointed for Judge. *He hath appointed a day in the which he will judge the World in Righteousness by that Man*, Acts 17. 31, 32.

Therefore we must all appear before the Judgment Seat of Christ, that every one may receive for the things done in the Body, according to what they have done. If they have closed with him, Heaven and Salvation; if they have not, Hell and Damnation.

And for these Reasons he must be Judge.

First, Because of his Humiliation, because of his Fathers Word he humbled himself, and he became Obedient unto Death; even the Death of the Cross: *Therefore God hath highly Exalted him, and given him a Name above every Name; that at the Name of Jesus every knee should bow; both of things in Heaven;*

and things on Earth, and things under the Earth; and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.

This hath reſpect to his being Judge, and his ſitting in judgment upon Angels and Men, *Phil.* 2. 7, 8, 9, 10, 11. *Rom.* 14. 10, 11.

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father judgeth no Man, but hath Committed all Judgement unto the Son; that all Men ſhould honour the Son, even as they honour the Father*, John 5. 22, 23.

Thirdly, Becauſe of his Righteous Judgment, this work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev.* 2. 2.

Fourthly, Becauſe he is the Son of Man. He hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man, *John* 5. 27.

Thus have I in brief paſſed through this Text by way of Explication; my next work is to ſpeak to it by way of Obſervation: But I ſhall be alſo as brief in that, as the nature of the thing will admit.

All that the Father giveth me ſhall come to me, and him that cometh to me, I will in no wiſe caſt out; John 6. 37.

And now come to ſome Obſervations, and a little briefly to ſpeak to them, and then conclude the whole.

The words thus Explained, afford us many; ſome of which are theſe:

First *That God the Father, and Chriſt his Son, are two diſtinct Perſons in the Godhead.*

Secondly,

Secondly, *That by them* (not Excluding the Holy Ghost) *is contrived, and determined the Salvation of fallen Mankind.*

Thirdly, *That this contrivance, resolved it self into a Covenant between these Persons in the Godhead, which standeth in giving, on the Fathers part; and receiving on the Sons.* All that the Father *giveth me,* &c.

Fourthly, *That every one that the Father hath given to Christ, (according to the mind of God in the Text) shall certainly come to him.*

Fifthly, *That coming to Jesus Christ, is therefore not by the Will, Wisdom, or power of Man: but by the Gift, Promise, and drawing of the Father. (All that the Father giveth me, shall come.)*

Sixthly, *That Jesus Christ will be careful to receive, and will not in any wise reject, those that come, or are coming to him. (And him that cometh to me, I will in no wise cast out.)*

There are besides these, some other Truths implyed in the Words. As,

Seventhly, *They that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them.*

Eighthly, *Jesus Christ would not have them, that in Truth are coming to him, once think, that he will cast them out.*

These Observations lie all of them in the Words, and are plentifully confirmed by the Scriptures of Truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth and sixth; partly because I design brevity, and partly, because they are touched upon, in the Explicatory

part

part of the Text. I ſhall therefore begin with the Fifth Obſervation, and ſo make that the firſt in order, in the following diſcourſe.

Firſt, Then, *Coming to Chriſt is not by the Will, Wiſdom or power of Man, but by the Gift, Promiſe, and drawing of the Father.* This Obſervation ſtandeth of two parts.

Firſt, That coming to Chriſt, is not by the Will, Wiſdom, or Power of Man.

Secondly, But by the Gift, Promiſe, and Drawing of the Father.

That the Text carrieth this Truth in its Boſom, you will find if you look into the Explication of the firſt part thereof before; I ſhall therefore here follow the Method propounded, *viz.* ſhew

Firſt, *That coming to Chriſt is not by the Will, Wiſdom, or Power of Man: This is true*, becauſe the Word doth poſitively ſay it is not.

Firſt, It denyeth it to be holy by the Will of Man. *Not of Blood, nor of the Will of the Fleſh, nor of the Will of Man.* And again, *It is not of him that Willeth, nor of him that Runneth*, John 1. 13. Rom. 9. 16.

Secondly, It denyeth it to be of the Wiſdom of Man, as is manifeſt from theſe Conſiderations.

Firſt, *In the Wiſdom of God it pleaſed him, that the World by Wiſdom ſhould not know him.* Now if by their Wiſdom they cannot know him, it follows, by that Wiſdom, they cannot come unto him; for coming to him, is not before, but after ſome knowledge of him, 1 *Cor.* 1. 21. *Acts* 13. 27. *Pſal.* 9. 10.

Secondly,

Secondly, The Wisdom of Man, in God's Account, as to the Knowledge of Christ, is reckoned foolishness. *Hath not God made foolish the Wisdom of this World?* and again, *The Wisdom of this World is foolishness with God.*

If God hath made foolish the Wisdom of this World; and again, if the Wisdom of this World is Foolishness with him, then verily it is not likely, that by that, a Sinner should become so Prudent, as to come to Jesus Christ; especially if you consider,

Thirdly, That the Doctrine of a Crucified Christ, and so of Salvation by him, is the very thing that is counted foolishness to the Wisdom of the World; Now, if the very Doctrine of a Crucified Christ be counted Foolishness by the Wisdom of this World, it cannot be, that by that Wisdom, a man should be drawn out, in his Soul, to come to him, 1 *Cor.* 1: 20. *chap.* 2. 14. *chap.* 3. 19. *chap.* 1. 18, 23.

Fourthly, God counted the Wisdom of this World, one of his greatest Enemies, therefore by that Wisdom no Man can come to Jesus Christ: For it is not likely that one of Gods greatest Enemies, should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the Wisdom of this World, one of his greatest Enemies, is evident,

First, For that it casteth the greatest contempt upon his Sons undertakings, as afore is proved, in that he counts his Crucifixion foolishness; Though that be one of the Highest Demonstrations of Divine Wisdom, *Ephes.* 1. 7, 8.

Secondly, Because God hath threatned to destroy it, and bring it to nought, and cause it to perish; which surely

ſurely he would not do, was it not an Enemy, would it direct men to, and cauſe them to cloſe with Jeſus Chriſt. See *Iſa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the Miniſtry of his Word, as a fruitleſs buſineſs, and a thing that comes to naught; 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Becauſe it cauſeth to periſh, thoſe that ſeek it, and purſue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, *That if any man will be wiſe in this World*, he muſt be a Fool in the Wiſdom of this World; and that's the way to be Wiſe in the Wiſdom of God. *If any man will be wiſe in this World, let him become a Fool, that he may be Wiſe. For the Wiſdom of this World is Fooliſhneſs with God*, 1 Cor. 3. 18, 19, 20.

Thirdly, *Coming to* Chriſt, *is not by the Power of Man.* This is evident, partly,

Firſt, From that which goeth before: For mans power, in the puttings forth of it, in this matter, is either ſtirred up by Love, or ſenſe of Neceſſity; but the Wiſdom of this World neither gives man love to, or ſenſe of a need of Jeſus Chriſt; therefore his Power lieth ſtill, *as from that.*

Secondly, What Power has he, *that is dead*, as every natural man, ſpiritually, is; Even dead in Treſpaſſes and ſins? Dead, even as dead to Gods New-Teſtament things, as he that is in his Grave, is dead to the things of this World. What Power hath he then, whereby to come to *Jeſus Chriſt*, John 5. 25. Epheſ. 2. 1. Col. 2. 13.

Thirdly,

Thirdly, God forbids the mighty mans glory in his Strength, and says positively, *By strength shall no man prevail*; and again, *Not by might, nor by power, but by my Spirit, saith the Lord*, Jer. 9. 23, 24. 1 Sam. 2, 9. Zech. 4. 6. 1 Cor. 27, 28, 29, 30, 31.

Fourthly, *Paul* acknowledgeth that man, nay, converted man of himself, hath not a sufficiency of Power in himself *to think a good thought*; if not to do that which is least, *for to think, is less than to come*; then no man by his own power can come to *Jesus Christ*, 2 Cor. 3. 5.

Fifthly, Hence we are said to be made willing to come, by the Power of God; to be raised from a state of Sin, to a state of Grace, by the Power of God; and to believe, that is, to come, through the exexceeding working of his mighty Power, *Psal.* 110. 3. *Col.* 2. 12. *Ephes.* 1. 18, 20. See also *Job* 46. 14.

But this needed not, if either man had power or will, to come; or so much as graciously to think of being willing to come (of themselves) to *Jesus Christ*.

I should now come to the Proof of the second Part of the Observation, but that is occasionally done already, in the Explicatory part of the Text; to which I refer the Reader: For I shall here only give thee a Text or two more to the same purpose, and so come to the Use and Application.

First, It is expressly said, *No man can come to me; except the Father which hath sent me, draw him.* By this Text, there is not only insinuated, that in man is want of power, but also of will, to come to Jesus Christ, they must be drawn, they come not if they be not drawn: and observe, it is not man, no nor all the Angels in Heaven that can draw one sinner to

Jesus

Jesus Christ. *No man cometh to me, except the* Father *which hath sent me, draw him,* John 6. 44.

Secondly, Again, *No man can come to me, except it were given him of my* Father, *John 6. 65.* It is an Heavenly gift that maketh man come to *Jesus Christ.*

Thirdly, Again, *It is written in the Prophets, they shall be all Taught of God; every one therefore that hath heard and learned of the* Father, *cometh to me,* John 6. 45.

I shall not enlarge, but shall make some Use and Application, and so come to the next Observation.

First, Is it so? *Is coming to Jesus Christ, not by the will, wisdom, or power of Man; but by the gift, promise, and drawing of the Father?* Then they are to blame, that cry up the will, wisdom, and power of man; as things sufficient to bring men to Christ.

There are some men, who think they may not be contradicted, when they plead for the Will, Wisdom, and Power of Man, in reference to the things that are of the Kingdom of Christ: But I will say to such a man, he never yet came to understand, that himself is, what the Scripture teacheth concerning him: Neither did he ever know, what coming to Christ is, by the teaching, Gift, and drawing of the Father. He is such a one that hath set up Gods Enemy in opposition to him, and that continueth in such Acts of defiance; and what his end without a new Birth will be, the Scripture teacheth also: But we will pass this.

Secondly, Is it so? Is coming to Christ, by the gift, promise, and drawing of the Father? then let Saints here learn, to ascribe their coming to Christ, to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to

Jesus

Jesus Christ, by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the Glory of Electing Love, should rest upon thy head, and that the Glory of the Exceeding Grace of God, should take hold of thy heart, and bring thee to *Jesus* Christ!

Thirdly, Is it so? that coming to Christ is by the Father, as aforesaid? then this should teach us to set a high esteem upon *them that indeed are coming to Jesus Christ*; I say, an high esteem on Them, for the sake of him by vertue of whose Grace they are made to come to *Jesus* Christ.

We see, that when men by the help of humane Abilities, do arrive to the Knowledge of, and bring to pass, that which when done is a Wonder to the World; how he that did it, is esteemed and commended. Yea, how are his Wits, Parts, Industry, and Unweariedness in all, admired, and yet the Man, as to this is but of the World, and his work the effect of natural Ability: The things also attained by him, end in Vanity and Vexation of Spirit. Further, perhaps in the pursuit of this his Atchievements, he sins against God, wastes his time vainly, and at long run loses his Soul by neglecting of better things: Yet he is admired! But I say, if this mans parts, labour, diligence, and the like, will bring him to such applause and esteem in the World; what esteem should we have of such an one that is by the gift, promise, and power of God, coming to Jesus Chaist.

First, This is a man with whom God is, in whom God works and walks; a man whose motion is Governed and Steered by the mighty hand of God, and the effectual working of his Power, *Here's a man!*

Secondly, This man by the Power of Gods might, which

which worketh in him, is able to cast a whole World behind him, with all the lusts, and pleasures of it; and to charge through all the difficulties that Men and Devils can set against him; *Here's a Man!*

Thirdly, This man is Travelling to Mount *Zion*, the Heavenly *Jerusalem:* The City of the living God, and to an innumerable company of Angels; and the Spirits of Just men made perfect, to God the Judge of all, and to Jesus; *Here's a Man!*

Fourthly, This man can look upon Death with comfort, can laugh at Destruction when it cometh; and longs to hear the Sound of the last Tramp; and to see his Judge coming in the Clouds of Heaven. *Here's a man indeed!*

Let *Christians* then esteem each other as such: I know you do it; but do it more, and more. And that you may, consider these two or three things:

First, These are the Objects of Christ's esteem. *Mat.* 12. 48. *Chap.* 15. 22, 23, 24, 25, 26, 27, 28. *Luke* 7. 9.

Secondly, These are the Objects of the esteem of Angels, *Dan.* 9. 22. *chap.* 10. 11. *chap.* 12. 4. *Heb.* 1. 14.

Thirdly, These have been the Objects of the esteem of Heathens, when but convinced about them, *Dan.* 5. 10. *Acts* 5. 13. 1 *Cor.* 14. 24, 25.

Let each of you then esteem each other better than themselves, Phil. 3. 2.

Fourthly, Again, Is it so, That no man comes to Jesus Christ, by the will, wisdom, and power of man; But by the gift, promise, and drawing of the Father? *Then this shews us how horrible ignorant of this such are, who make the man that is coming*

coming to Christ the Object of their Contempt and Rage. These are also unreasonable and wicked men, *men in whom is no Faith*, 1 Thes. 3. 2.

Sinners, did you but know what a blessed thing it is, to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him; You would Hang and Burn in Hell, a Thousand Years, before you would turn your Spirit as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But faithless Sinners, let us a little Expostulate the matter. What hath this man done against thee, that is coming to Jesus Christ? Why dost thou make him the Object of thy scorn? Doth his coming to Jesus Christ offend thee? Doth his pursuing of his own Salvation offend thee? doth his forsaking of his Sins and Pleasures offend thee?

Poor coming man! *Thou Sacrificest the abominations of the Egyptians before their Eyes, and will they not stone thee?* Exod. 8. 26.

But I say, why offended at this? is he ever the worse, for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever the more a Fool, for flying from that which will drown thee in Hell fire, and for seeking Eternal Life? Besides, pray Sirs, consider it, this he doth, not of himself, but by the drawing of the Father. Come, let me tell thee in thine Ear, thou that wilt not come to him thy self, and him that would thou hindereſt,

First, Thou shalt be judged for one, that hath hated, maligned, and reproached Jesus Christ, to whom this poor Sinner is coming.

Secondly, Thou shalt be judged too, for one that hath hated the Father, by whose powerful drawing, this Sinner doth come.

Thirdly, Thou shalt be taken, and judged, for one that

that has done deſpite to the Spirit of Grace, in him, that is, by its help, coming to Jeſus Chriſt. What ſay'ſt thou now? Wilt thou ſtand by thy doings? wilt thou continue to contemn and reproach the Living God? Thinkeſt thou, that thou ſhalt weather it out well enough, at the day of Judgment? *Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee, ſaith the Lord?* Joh. 15. 18, 19, 20, 21, 22, 23, 24, 25, 26. Jude 14. 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly, Is it ſo, *That no man comes to Jeſus Chriſt by the Will, Wiſdom, and Power of Man, but by the Gift, Promiſe and Drawing of the Father?* Then this ſheweth us, how it comes to paſs, that weak means is ſo powerful as to bring men out of their ſins, to a hearty purſuit after Jeſus Chriſt: When God bid *Moſes* ſpeak to the people, he ſaid, *I will ſpeak with thee*, Exod. 19. When God ſpeaks, when God works, who can let it? None, none. Then the work goes on. Elias *threw his Mantle upon the Shoulders of* Eliſha; and what a wonderful work followed! When Jeſus fell in with the Crowing of a Cock, what work was there! O when God is in the Means, then ſhall that Means, (be it never ſo weak, and contemptible in it ſelf) work Wonders, 2 *Kings* 19. 19. *Mat.* 26. 74, 75. *Mark* 14. 71, 72. *Luke* 22. 60, 61, 62.

The World underſtand not, nor believe that the Walls of *Jericho* ſhall fall at the ſound of Rams Horns; but when God will Work, the means muſt be effectual. A word weakly ſpoken, ſpoken with difficulty, in Temptation, and in the midſt of great contempt and ſcorn, works Wonders; *If the Lord thy God will ſay ſo too.*

Sixthly, Is it ſo? *Doth no man come to Jeſus Chriſt, by the Will, Wiſdom, and Power of Man; but by the Gift, Promiſe, and Drawing of the Father?* Then here is room for Chriſtians to ſtand and wonder at the effectual working of Gods Providences, that he hath

made

made use of, as means to bring them to Jesus Christ.

For although Men are drawn to Christ by the power of the Father; yet that power putteth forth it self in the use of means; and that means is divers; sometimes this, sometimes that; for God is at liberty to work, by which, and when, and how he will; but let the means be what it will, and as contemptible as may be; yet God that commanded the Light to shine out of Darkness, and that out of Weakness can make strong; can, nay, doth oft-times make use of very unlikely means to bring about the Conversion and Salvation of his People. Therefore, you that are come to Christ (and that by unlikely means) stay your selves; and wonder, and wondering, magnifie Almighty-Power, by the work of which, the Means hath been made effectual to bring you to Jesus Christ.

What was the Providence, that God made use of, as a means either more remote, or more near, to bring thee to Jesus Christ? Was it the Removing of thy Habitation, the change of thy Condition, the loss of Relations, Estate, or the like? Was it thy casting of thine Eye upon some good Book, thy hearing of thy Neighbours talk of Heavenly Things, the beholding of Gods Judgments as executed upon others, or thine own Deliverance from them; or thy being strangely cast under the Ministery of some Godly Man? O take notice of such Providence or Providences! They were sent and managed by mighty Power to do thee good. God himself, I say, hath joyned himself unto this Chariot: Yea, and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his Providences in this manner: How many Thousands are there in this World, that pass every day under the same Providences; but God is not in them, to do that work by them, as he hath done for thy poor Soul, by his effectual working with them. O! That Jesus Christ should

meet

meet thee in this Providence, that Diſpenſation, or the other Ordinance! This is grace indeed! At this, therefore it will be thy Wiſdom to admire, and for this to bleſs God.

Give me leave to give you a taſte of ſome of thoſe Providences, that have been effectual, through the Management of God, to bring Salvation to the Souls of his People.

Firſt, The firſt ſhall be, That of the *Woman* of *Samaria*. It muſt happen, that ſhe muſt needs go out of the City to draw Water (not before nor after, but) juſt when Jeſus Chriſt her Saviour was come from far, and ſet to reſt him (being weary) upon the Well: What a bleſſed Providence was this! Even a Providence managed by the Almighty Wiſdom, and Almighty Power, to the Converſion and Salvation of this poor Creature. For by this Providence was this poor Creature, and her Saviour brought together; that that bleſſed work might be fulfilled upon the Woman, according to the purpoſe afore determined by the Father, *Joh.* 4.

Secondly, What a Providence was it, that there ſhould be a *Tree* in the way for *Zacheus* to climb, thereby to give Jeſus opportunity to call that Chief of the *Publicans* home to himſelf, even before he came down thence from, *Luk.* 19.

Thirdly, Was it not alſo wonderful, that the *Thief* which you read of in the Goſpel, ſhould by the Providence of God be caſt into Priſon, to be condemned, even at that Seſſions that Chriſt himſelf was to die; nay, and that it ſhould happen too, that they muſt be hanged together, that the Thief might be in hearing and obſerving of Jeſus in his laſt words, that he might be converted by him before his death! *Luk.* 23.

Fourthly, What a ſtrange Providence was it, and ſo ſtrangely managed by God, that *Oneſimus* when he was

run away from his Master, should be taken, and as I think, cast into that very Prison, where *Paul* lay bound for the word of the Gospel; that he might there be by him converted, and then sent home again to his Master *Philemon! Behold all things work together for Good, to them that Love God; to them who are the called according to his purpose*, Rom. 8.

Nay, I have my self known some that have been made to go to hear the Word Preached against their Wills; others have gone not to hear; but to see and to be seen; nay, to jear and flout others; as also to catch and carp at things. Some also to feed their Adulterous Eyes with the sight of Beautiful Objects, and yet God hath made use of even these things, and even of the wicked and sinful proposals of Sinners, to bring them under the Grace that might save their Souls.

Seventhly, Doth no man come to Jesus Christ, *but by the drawing*, &c. *of the Father?* Then let me here caution those poor Sinners, that are Spectators of the change, that God hath wrought in them that are coming to Jesus Christ, not to attribute this Work and Change to other things and causes.

There are some poor sinners in the World, that plainly see a change, a mighty change in their Neighbours and Relations that are coming to Jesus Christ: but as I said, they being ignorant and not knowing whence it comes, and whither it goes, *for so is every one that is born of the Spirit*, John 3. 8.

Therefore, they Attribute this Change to other causes; As,

1. To Melancholly.
2. To sitting alone.
3. To overmuch Reading.
4. To their going to too many Sermons.
5. To too much Studying, and Musing on what they hear.

Also

Alſo, they conclude on the other ſide;

Firſt, That it is for want of merry Company.

Secondly, For want of Phyſick, and therefore they adviſe them to leave off Reading, going to Sermons, the Company of ſober People, and to be merry, to go a goſſiping, to buſie themſelves in the things of this World; not to ſit muſing alone, *&c.*

But come poor ignorant ſinner, let me deal with thee, it ſeems thou art turned *Counſellour for Satan*: I tell thee, thou knoweſt not what thou doſt. Take heed of ſpending thy judgment after this manner; thou judgeſt fooliſhly, *And ſayeſt in this every one that paſſeth by, that thou art a Fool.*

What! count Convictions for ſin, Mourning for ſin, and Repentance for ſin, Malancholy! This like thoſe that on the other ſide ſaid, *Theſe Men are Drunk with new Wine*, &c. Or as he that ſaid *Paul* was mad, *Acts* 2. 23. *chap.* 26. 24.

Poor ignorant Sinner, canſt thou judge no better? What! is ſitting alone, penſive under God's hand; Reading the Scriptures, and hearing of Sermons, *&c.* the way to be undone? The Lord open thine Eyes, and make thee to ſee thine Error: Thou haſt ſet thy ſelf againſt God, thou haſt deſpiſed the operation of his hands, thou attempteſt to murther Souls. What! canſt thou give no better Counſel touching thoſe whom God hath wounded, than to ſend them to the Ordinances of Hell for help? Thou biddeſt them be merry and lightſome: but doſt thou not know that *The Heart of Fools is in the House of Laughter*, Eccleſ. 7.

4. Thou biddeſt them ſhun the hearing of Thundring Preachers; *But is it not better to hear the Rebuke of the Wiſe, than for a man to hear the Song of Fools*, Verſe 5. Thou bid'ſt them buſie themſelves in the things of this World: but doſt thou not know

know that the Lord bids, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof.* Mat. 6. 33.

Poor ignorant ſinner, hear the Counſel of God to ſuch, and learn thy ſelf to be wiſer. *If any be afflicted let him Pray, is any merry, let him ſing* Pſalms. *Bleſſed is he that heareth me; and hear for time to come: Save your ſelves from this untoward Generation. ſearch the Scripture, give attendance to Reading. It is better to go to the Houſe of Mourning.* James 5. 13. Prov. 8. 32, 33. Acts 2. 40. John 5. 39. 1 Tim. 4. 13. Eccleſ. 7. 1, 2, 3.

And wilt thou judge him that doth thus? art thou almoſt like *Elimas* the Sorcerer, that ſought to turn the Deputy from the Faith? thou ſeekeſt to pervert the right ways of the Lord; take heed leaſt ſome heavy judgment overtake thee, *Acts.* 13. 8, 9, 10, 11, 12, 13.

What! Teach men to quench Convictions, take men off from a ſerious conſideration of the evil of ſin, of the Terrours of the World to come, and of how they ſhall ſcape the ſame. What! Teach men to put God and his Word out of their minds, by running to merry Company, by running to the World, by Goſſiping, *&c.* This is as much as to bid them ſay to God, *Depart from us, for we deſire not the knowledge of thy ways: Or what's the Almighty that we ſhould ſerve him! Or what profit have we, if we keep his ways?* Here's a Devil in Grain! What, bid men walk according to the courſe of this World, according to the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience,* Epheſ. 2.

Object. *But we do not know, that ſuch are coming to Jeſus Chriſt, truly we wonder at them, and think they are Fools.*

Answ. *First*, Do you not know that they are coming to Jesus Christ? then they may be coming to him for ought you know, and why will you be worse than the Brute, *to speak evil of the things you know not?* What! are ye made to be taken and destroyed, must ye utterly Perish in your own Corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? let them alone then. If you cannot speak good of them, speak not bad. *Refrain from these Men, and let them alone; for if this Counsel, or this Work, be of Men, it will come to nought; but if it be of God, ye cannot overthrow it, least haply ye be found, even to fight against God*, Acts 5: 38, 39.

Thirdly, But why do you wonder at a work of Conviction and Conversion? know you not that this is the Judgment of God upon you, ye despisers, *To behold and wonder, and perish?* Acts 13. 40. 41.

Fourthly, But why wonder, and think they are Fools? is the way of the just an abomination to you? see that passage and be ashamed, *He that is upright in the way, is an Abomination to the Wicked*, Prov. 29. 27.

Fifthly, Your wondring at them, argues that you are strangers to your selves, to conviction for sin and to hearty desires to be saved: as also to coming to Jesus Christ.

But how shall we know, that such Men are coming to Jesus Christ?

Answ. Who can make them see that Christ has made blind? (*John* 2: 3. 9.) Nevertheless, because I endeavour thy Conviction, Conversion and Salvation, consider,

1. Do

1. Do they cry out of sin, being burdned with it, as of an exceeding bitter thing?

2. Do they fly from it, as from the Face of a deadly Serpent?

3. Do they cry out of the insufficiency of their own Righteousnes, as to justification in the sight of God.

4. Do they cry out after the Lord Jesus, to save them?

5. Do they see more Worth, and Merit, in one drop of Christs blood to save them, than in all the sins of the World to damn them?

6. Are they tender of sinning against Jesus Christ?

7. Is his Name, Person, and Undertakings more precious to them, than is the Glory of the World?

8. Is this Word more dear unto them?

9. Is Faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?

10. Do they savour Christ in his Word, and do they leave all the World for his sake? and are they willing (God helping them) to run hazards for his Name, for the love they bear to him?

11. Are his Saints precious to them.

If these things be so, whether thou seest them or no, these men are coming to *Jesus* Christ, *Rom.* 7. 9. 10, 11, 12, 13, 14. *Psal.* 38. 3, 4, 5, 6, 7, 8. *Heb.* 6. 18, 19, 20. *Isa.* 64. 6. *Phil.* 3. 7, 8. *Psal.* 54. 1. *Psal.* 109. 26. *Acts* 16. 30. *Psal.* 51. 7, 8. 1 *Pet.* 1. 18, 19 *Rom.* 7. 24. 2 *Cor.* 5. 2. *Acts* 5. 41. *James* 2. 7. *Phil.* 3. 7, 8. *Song* 5. 10, 11, 12, 13, 14, 15. *Psalm* 119. *John* 13. 35. 1 *John* 4. 7. *Chap.* 3. 14. *John* 16. 9. *Romans* 14. 23. *Heb.* 11. 6. *Psal.* 19. 10, 11. *Jer.* 15. 16. *Heb.* 11. 24, 25, 26, 27. *Acts* 20. 22, 23, 24. *chap.* 21. 13. *Tit.* 3. 15. 2 *John* 1. *Eph.* 4. 16. *Phil.* 7. 1 *Cor.* 16. 24.

The Second Observation.

I come now to the Second Observation propounded to be spoken to; to wit,

That they that are coming to Jesus Christ, are oft-times heartily afraid that Jesus Christ will not receive them.

I told you that this Observation is implyed in the Text, and I gather it from the largeness and openness of the promise, (*I will in no wise cast out.*) For had there not been a proneness in us to *fear casting out*, Christ needed not to have, as it were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise*; (*And him that cometh to me, I will in no wise cast out.*) There needed not, as I may say, such a Promise, be invented by the Wisdom of Heaven, worded at such a Rate, as it were on purpose to dash in pieces at one blow, all the Objections of coming Sinners; if they were not prone to admit of such Objections, to the discouraging of their own Souls. For this word, *in no wise*, cutteth the Throat of all Objections; and it was dropt by the Lord Jesus, for that very end, and to help the Faith that is mixed with Unbelief.

And it is as it were, the Sum of all Promises: neither can any Objection be made upon the Unworthiness that thou findest in thee, that this Promise will not assoil.

But I am a great Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am an old Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am a hard-hearted Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am a Back-sliding Sinner, say'st thou.
I will in no wise cast out, says Christ.

But I have *served Satan all my Days*, say'st thou.
I will in no wise cast out, says Christ.
But I have sinned against Light, say'st thou.
I will in no wise cast out, says Christ.
But I have sinned against Mercy, say'st thou.
I will in no wise cast out, says Christ. (thou.
But I have no good thing to bring with me, say'st
I will in no wise cast out, says Christ.

Thus I might go on, to the end of things, and shew you, that still this Promise was provided to answer all Objections; And doth answer them: But I say, what need it be, if they that are coming to *Jesus* Christ are not sometimes, yea, oftentimes heartily afraid, *that Jesus Christ will cast them out.*

I will give you now two instances that seem to imply the Truth of this Observation.

In the Ninth of *Matthew*, at the second Verse, you read of a Man that was Sick of the Palsie; and he was coming to *Jesus* Christ, being born upon a Bed by his Friends: He also was coming himself, and that upon another account than any of his Friends were aware of; even for the pardon of sins, and the Salvation of his Soul. Now so soon as ever he was come into the presence of Christ, Christ bids him *be of good cheer*: It seems then, his heart was fainting, but what was the cause of this fainting? not his Bodily Infirmity, for the cure of which his Friends did bring him to Christ, but the guilt and burthen of his sins; for the pardon of which himself did come to him, therefore he proceeds, *Be of good cheer, thy sins are forgiven thee.*

I say, Christ saw him sinking in his mind, about how it would go with his most Noble part; and therefore, first he applies himself to him upon that account. For though his Friends had Faith enough as to the cure of the Body, yet he himself had little enough as to the cure of his Soul: Therefore, Christ

takes him up as a man falling down, saying, *Son, be of good chear, thy Sins are forgiven thee.*

That about the Prodigal, seems pertinent also to this matter; *When he was come to himself, he said, How many hired Servants of my Father have Bread enough, and to spare, and I perish for hunger! I will arise now, and go to my Father.* Heartily spoken. But how did he perform his promise? I think, not so well as he promised to do; And my ground for my Thoughts is, because his Father so soon as he was come to him, fell upon his Neck and kissed him; Implying methinks, as if the Prodigal by this time was dejected in his Mind; and therefore his Father gives him the most sudden and familiar token of Reconciliation.

And Kisses were of old time often used to remove Doubts and Fears. Thus *Laban* and *Esau* kiss *Jacob.* Thus *Joseph kissed his Brethren*, and thus also *David kissed Absolom*, Gen. 31. 55. chap. 33. 1, 2, 3, 4, 5, 6. chap. 48. 9. 10. 2 Sam. 14. 33.

'Tis true, as I said at first setting out, he spake heartily, as sometimes Sinners also do in their beginning to come to *Jesus* Christ; but might not he, yea, in all probability he had (between the first step he took, and the last, by which he accomplished that Journey) many a thought, both this way and that; as whether his Father would receive him or no? As thus: I said, *I would go to my Father*: But how, if when I come at him he should ask me, *Where I have all this while been?* What must I say then? Also, if he ask me, *What is become of the Portion of Goods that he gave me?* What shall I say then? If he asks me, *Who have been my Companions?* What shall I say then? If he also should ask me, *What hath been my preferment in all the time of my absence from him*; What shall I say then? Yea, and if he ask me, *Why I came home no sooner*: What shall I say then? Thus I say, might he reason with himself; and being conscious

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to himself, that he could give but a bad Answer to any of these Interrogatories; no marvel, if he stood in need first of all, *of a Kiss* from his Fathers Lips. For had he answered the first, in Truth he must say, *I have been a haunter of Taverns, and Alehouses*; and as for my Portion, *I spent it in Riotous Living*; my Companions *were Whorts and Drabs*: As for my preferment, the highest was, *That I became a Hogherd*: and as for my not coming home till now, *Could I have made shift to staid abroad any longer, I had not lain at thy Feet for Mercy now.*

I say, these things considered, and considering again, how prone poor man is, to give way, when truly awakened, to despondings, and heart-misgivings; no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

3. But *Thirdly*, methinks I have for the Confirmation of this Truth, the consent of all the Saints that are under Heaven, to wit, *That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them.*

Quest. *But what should be the Reason?*

I will answer to this Question thus,

First, It is not for want of the revealed Will of God, that manifesteth grounds for the contrary, for of that, there is a sufficiency; yea, the Text it self hath laid a sufficient Foundation for encouragement, for them that are coming to *Jesus Christ.*

And him that cometh to me, I will in no wise cast out.

Secondly, It is not for want of any Invitation to come, for that is full and plain, *Come unto me, all ye that Labour, and are heavy Laden, and I will give you Rest*, Mat. 11. 28.

Thirdly, Neither is it for want of a Manifestation of Christs willingness to receive, as those Texts abovenamed, with that which follows, declareth. *If any*

Thirſt, let him come unto me and drink, John 7. 3.

Fourthly, It is not for want of exceeding great and precious Promiſes, to receive them that come. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty*, 2 Cor. 6. 17, 18.

Fifthly, It is not for want of Solemn Oath and Ingagement, to ſave them that come: *For becauſe he could ſwear by no Greater, he ſwore by himſelf?* ——— *That by two Immutable Things, in which it was impoſſible that God ſhould lie, we might have ſtrong Conſolation, who have fled for Refuge, to lay hold on the hope ſet before us*, Heb. 6. 15, 16, 17, 18.

Sixthly, Neither is it for want of great Examples of Gods Mercy, that have come to *Jeſus* Chriſt, of which we read moſt plentifully in the word.

Therefore, it muſt be concluded, it is for want of that which follows:

First, *It is for want of the Knowledge of Chriſt.* Thou knoweſt but little of the Grace and Kindneſs that is in the heart of Chriſt: Thou knoweſt but little of the Vertue and Merit of his Blood; Thou knoweſt but little of the willingneſs, that is in his Heart to ſave thee: And this is the reaſon of the fear that ariſeth in thy Heart, and that cauſeth thee to doubt, that Chriſt will not receive thee. Unbelief is the Daughter of Ignorance. Therefore, *Chriſt* ſaith, *O Fools and ſlow of Heart to believe*, Luke 24. 25.

Slowneſs of heart to believe, flows from thy fooliſhneſs in the things of Chriſt; this is evident to all that are acquainted with themſelves, and are ſeeking after *Jeſus Chriſt*: The more Ignorance, the more Unbelief; the more Knowledge of Chriſt, the more Faith. *They that know thy Name, will put their truſt in thee*, Pſal. 9. 10. He therefore that began to come

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to Chriſt but the other day; and hath yet but little Knowledge of him, he fears that Chriſt will not receive him. But he that hath been longer acquainted with him, he is *Strong, and hath overcome the wicked one*, 1 John 2.

When *Joſephs* Brethren came into *Egypt* to buy Corn, it is ſaid, *Joſeph knew his Brethren, but his Brethren knew not him.* What follows? why, great miſtruſt of heart about their ſpeeding well; eſpecially, if *Joſeph* did but anſwer them roughly, calling them *Spies*, and queſtioning their Truth, and the like. And obſerve it, ſo long as their *Ignorance* about their Brother remained with them, whatſoever *Joſeph* did, ſtill they put the worſt ſenſe upon it: For inſtance, *Joſeph* upon a time bids the Steward of his Houſe bring them Home, to dine with him, to dine even in *Joſephs* Houſe; And how is this reſented by them? why, they are afraid: *And the men were afraid, becauſe they were brought unto* (their Brother) Joſephs *Houſe.* And they ſaid, *He ſeeketh occaſion againſt us, and will fall upon us, and take us for Bondmen, and our Aſſes*, Gen. 42. Chap. 43. What! Afraid to go to *Joſephs* Houſe? He was their Brother; He intended to feaſt them; to feaſt them, and to feaſt with them. Ah! but they were Ignorant, *That he was their Brother*: And ſo long as their Ignorance laſted, ſo long their fear terrified them. Juſt thus it is with the ſinner, that but of late is coming to *Jeſus Chriſt*: He is ignorant of the Love and Pity that is in Chriſt to coming Sinners: Therefore he doubts, therefore he fears, therefore his Heart miſ-gives him.

Coming Sinner, Chriſt inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine, yea, to come into his Wine-Cellar, and his Banner over thee, ſhall be Love, *Revel.* 3. 20. *Song* 2. *chap.* 5. But I doubt it, ſays the Sinner; but 'tis anſwered, He calls thee, invites thee to his Banquet,

Flaggons, Apples, to his Wine, and to the Juice of his Pomgranate. O I fear, I doubt, I mistrust! I tremble in expectation of the contrary! *Come out of the Man, Thou Dastardly Ignorance.* Be not afraid Sinner, only believe, *He that cometh to Christ, he will in no wise cast out.*

Let the coming Sinner therefore seek after more of the good Knowledge of *Jesus* Christ: Press after it, seek it as Silver, and dig for it as for hid Treasure. This will embolden thee: This will make thee wax stronger and stronger. *I know whom I have believed, I know him,* said *Paul:* And what follows? *Why, and I am perswaded that he is able to keep that which I have committed to him, against that Day,* 2 Tim. 1. 13.

WHat had *Paul* committed to *Jesus Christ?* The Answer is, He had *committed to him his Soul.* But why did he commit his Soul to him? Why, because he knew him: He knew him to be faithful, to be kind: He knew he would not fail him, nor forsake him: And therefore he laid his Soul down at his Feet, and committed it to him, to keep against that Day. But,

Secondly, Thy Fears that Christ will not receive thee, may be also a consequent of thy earnest and strong Desires after thy Salvation by him. For this I observe, that strong Desires to have, are attended with strong fears of missing. What Man most sets his Heart upon, and what his desires are most after, he (oft-times) most fears, he shall not obtain. So the Man, Ruler of the Synagogue, had a great desire that his Daughter should live; and that desire was attended with fear, that she should not: Wherefore, Christ saith unto him, *Be not afraid,* Mark 5. 36.

Suppose a Young Man should have his Heart much set upon a Virgin, to have her to Wife, if ever he fears he shall not obtain, it is when he begins to Love, now

now thinks he, ſome Body will ſtep in betwixt my Love and the Object of it; either they will find fault with my Perſon, my Eſtate, my Conditions or ſomething.

Now thoughts begin to work, ſhe doth not like me, or ſomething. And thus it is with the Soul at firſt coming to *Jeſus* Chriſt, thou loveſt him, and thy Love produceth Jealouſie, and that Jealouſie oft-times begets fears.

Now thou feareſt the Sins of thy Youth, the Sins of thine Old Age, the Sins of thy Calling, the Sins of thy Chriſtian Duties, the Sins of thy Heart, or ſomething; Thou thinkeſt ſomething or other will alienate the Heart and Affections of *Jeſus* Chriſt from thee; thou thinkeſt he ſees ſomething in thee, for the ſake of which he will refuſe thy Soul.

But be content, a little more Knowledge of him will make thee take better Heart; thy earneſt deſires ſhall not be attended with ſuch burning Fears; thou ſhalt hereafter ſay, *This is my Infirmity*, (Pſal. 77.)

Thou art *Sick of Love*, a very ſweet Diſeaſe, and yet every Diſeaſe has ſome weakneſs attending of it; yet I wiſh this Diſtemper (if it be lawful to call it ſo) was more Epidemical. Die of this Diſeaſe, I would gladly do; 'tis better than Life it ſelf, though it be attended with Fears. But thou cryeſt out, *I cannot obtain*: Well, be not too haſty in making Concluſions: If *Jeſus* Chriſt had not put his Finger in at the hole of the Lock, thy Bowels would not have been troubled for him, (*Song* 5.) Mark how the Prophet hath it, *They ſhall walk after the Lord, he ſhall Roar like a Lyon: When he ſhall Roar, the Children ſhall Tremble from the Eaſt, they ſhall Tremble like a Bird out of* Egypt, *and as a Dove out of the Land of* Aſſyria, Hoſ. 11. 10, 11.

When God Roars (as oft-times the coming Soul hears him Roar,) what man that is coming, can do otherwiſe

otherwiſe than Tremble? (*Amos* 3. 8:) But Trembling he comes, *He ſprang in, and came Trembling, and fell down before* Paul *and* Silas, Acts 16.

Should you ask him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this Damoſel you Love ſo? The Anſwer will be, ever ſince I began to Love her. But did you not fear it before? No, nor ſhould I fear it now, but that I vehemently Love her. Come Sinner, let us apply it: How long is it ſince thou begunneſt to fear, that *Jeſus* Chriſt will not receive thee? Thy anſwer is, Ever ſince I began to deſire, that he would ſave my Soul I began to fear, when I began to come. And the more my Heart burns in Deſires after him, the more I feel my Heart fear, I ſhall not be ſaved by him.

See now, Did not I tell thee, that thy fears were but the Conſequence of ſtrong Deſires? Well, fear not, Coming Sinner, thouſands of Coming Souls are in thy Condition, and yet they will get ſafe into Chriſts Boſom. *Say*, (ſays Chriſt) *to them that are of a fearful Heart, Be ſtrong, fear not: Your God will come and ſave you*, Iſa. 35. 4. Chap. 63. 1.

Thirdly, Thy fear that Chriſt will not receive thee, *may ariſe from a Senſe of thine own Unworthineſs.* Thou ſeeſt what a poor, ſorry, wretched, worthleſs Creature thou art. And ſeeing this, thou feareſt Chriſt will not receive thee. *Alas*, ſay'ſt thou, *I am the Vileſt of all Men; a Town Sinner, a Ring-leading Sinner! I am not only a Sinner my ſelf, but have made others two-fold worſe the Children of Hell alſo. Beſides, Now I am under ſome Awakenings, and Stirrings of Mind after Salvation, even now I find my Heart Rebellious, Carnal, Hard, Treacherous, Deſperate, prone to Unbelief, to Deſpair: It forgetteth the Word; it wandereth, it runneth to the Ends of the Earth. There is not (I am perſwaded) one in all the World, that hath ſuch a deſpe-*

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rate wicked heart as mine is: My Soul is careless to do good, but none more earnest to do that which is Evil.

Can such an one as I am live in Glory? Can an Holy, a Just, and Righteous God, once think (with honour to his Name) of saving such a Vile Creature as I am? I fear it. Will he show wonders to such a dead Dog as I am? I doubt it.

I am cast out, to the loathing of my Person, yea, I loath my self: I stink in mine own Nostrils. How can I then be accepted by a Holy and Sin-abhorring God? (Psal. 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.) *Saved I would be; and who is there that would not, were they in my Condition? Indeed, I wonder at the Madness and Folly of others, when I see them leap and skip so careless about the mouth of Hell. Bold Sinner, How darest thou tempt God, by laughing at the Breach of his Holy Law? But Alas! They are not so bad one way, but I am worse another: I wish my self were any body but my self: And yet here again, I know not what to wish. When I see such, as I believe are coming to Jesus Christ; O I bless them! But am confounded in my self, to see how unlike (as I think) I am to a very good many in the World. They can Hear, Read, Pray, Remember, Repent, be humble, and do every thing better than so Vile a Wretch as I.*

I, Vile Wretch, am good for nothing, but to burn in Hell Fire, and when I think of that, I am confounded too.

Thus the Sense of Unworthiness creates and heightens fears in the Hearts of them that are coming to Jesus Christ; But indeed it should not: For who needs the Physician but the Sick? Or, who did Christ come into the World to save, but the Chief of Sinners? (*Mark* 1. 17. 1 *Tim.* 1. 15.) Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thy own Unworthiness,

thineſs, prevail with thee yet to go faſter. As it is with the Man that carrieth his broken Arm in a ſling to the Bone-ſetter, ſtill as he thinks of his broken Arm, and as he feels the Pain and Anguiſh, he haſtens his pace to the Man; And if Satan meets thee, and asketh, Whither goeſt thou? Tell him, Thou art Maimed, and art going to the Lord Jeſus. If he objects thine own Unworthineſs, Tell him; That even as the ſick ſeeketh the Phyſician, as he that hath broken Bones, ſeeks him that can ſet them: So thou art going to Jeſus Chriſt for Cure and Healing, for thy ſin-ſick Soul.

But it oft-times happeneth to him that flies for his Life; He deſpairs of Eſcaping, and therefore delivers up himſelf into the Hand of the Purſuer. But up, up, Sinner; be of good chear, Chriſt came to ſave the Unworthy Ones: Be not faithleſs, but believe. Come away, Man; the Lord Jeſus calls thee, ſaying, *And him that cometh to me, I will in no wiſe caſt out.*

Fourthly, Thy Fear that Chriſt will not receive thee, may ariſe from a ſenſe of the exceeding Mercy of being ſaved: Sometime Salvation is in the Eyes of him that deſires ſo great, ſo huge, ſo wonderful a Thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith *David*) *a Light thing to be a Kings Son-in-Law*, 1 Sam. 18. 23. So the Thoughts of the Greatneſs and Glory of the Thing propounded; as Heaven, Eternal Life; Eternal Glory; to be with God, and Chriſt, and Angels: Theſe are great things, things too good, (ſaith the Soul that is little in his own Eyes) Things too Rich (ſaith the Soul, that is truly poor in Spirit) for me.

Beſides, The Holy Ghoſt hath a way to greaten Heavenly Things to the Underſtanding of the coming

ing Sinner; yea, and at the ſame time to greaten too the Sin, and unworthineſs of that Sinner. Now the Soul ſtaggeringly wonders, ſaying, What! to be made like Angels, like Chriſt, to live in Eternal Bliſs, Joy and Felicity, this is for Angels, and for them that can walk like Angels!

If a Prince, a Duke, an Earl, ſhould ſend (by the Hand of his Servant) for ſome poor Sorry Beggarly Scrub, to take her for his Maſter to Wife, and the Servant ſhould come and ſay, My Lord and Maſter, ſuch an one, hath ſent me to thee, to take thee to him to Wife, he is Rich, Beautiful, and of excellent Qualities, he is Loving, Meek, Humble, Well-ſpoken, *&c.* What now would this Poor, Sorry, Beggarly Creature think? What would ſhe ſay, or how would ſhe frame an Anſwer? When King *David* ſent to *Abigal* upon this Account, and though ſhe was a rich Woman, yet ſhe ſaid, *Behold, Let thine Hand-Maid be a Servant to waſh the Feet of the Servants of my Lord,* (1 Sam. 25. 40, 41.) She was confounded, ſhe could not well tell what to ſay, the offer was ſo great, beyond what could in reaſon be expected.

But ſuppoſe this great perſon ſhould Second his Suit, and ſend to this Sorry Creature again; what would ſhe ſay now? Would ſhe not ſay, *You mock me?* But what if he affirms, that he is in good earneſt, and that his Lord muſt have her to Wife; yea, ſuppoſe he ſhould prevail upon her to Credit his Meſſage, and to Addreſs her ſelf for her Journey: Yet behold, every thought of her Pedigree confounds her; alſo her ſenſe of want of Beauty makes her aſhamed; and if ſhe doth but think of being Imbraced, the Unbelief that is mixed with that Thought, whirls her into Tremblings: And now ſhe calls her ſelf Fool for believing the Meſſenger, and thinks not to go: If ſhe thinks of being bold, ſhe bluſhes, and

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the leaſt thought that ſhe ſhall be rejected, when ſhe comes at him, makes her look as if ſhe would give up the Ghoſt.

And it is a wonder then, to ſee a Soul that is drowned in the ſenſe of Glory, and a ſenſe of its own nothingneſs, to be confounded in it ſelf, and to fear that the Glory apprehended, is too great, too good, and too rich for ſuch an one.

That thing, Heaven and Eternal Glory, is ſo great, and I that would have it ſo ſmall, ſo ſorry a Creature, that the thoughts of obtaining, confounds me.

Thus I ſay, doth the greatneſs of the things deſired, quite daſh and overthrow the Mind of the deſirer: O it is too big! it is too big! it is too great a Mercy.

But Coming Sinner, let me reaſon with thee: Thou ſay'ſt it is too big, too great. Well, will things that are leſs ſatisfie thy Soul? will a leſs thing than Heaven, than Glory and Eternal Life, anſwer thy deſires? No, nothing leſs: yet I fear they are too big and too good for me, even to obtain: Well, as big and as good as they are, God giveth them to ſuch as thou; they are not too big for God to give. No, not too big to give freely: be content, let God give like Himſelf; he is that Eternal God, and giveth like Himſelf. When Kings give, they do do not uſe to give as poor Men do. Hence it is ſaid, that *Nabal* made a Feaſt in his Houſe, *like the Feaſt of a King*: And again, *All theſe things did* Araunah, *as a King, give unto* David, 1 *Sam.* 25. 2 *Sam.* 24. Now God is a great King, let him give like a King; Nay, let him give like himſelf, and do thou receive like thy ſelf: He hath all, and thou haſt nothing. God told his People of old, that he would ſave them in Truth, and in Righteouſneſs; and that they ſhould return to, and injoy the Land, which before, for their Sins had

had ſpued them out: and then adds under a Suppoſition of their counting the Mercy too good, or too big: *If it be Marvellous in the Eyes of the Remnant of this People in theſe days, ſhould it alſo be Marvellous in mine Eyes, ſaith the Lord of Hoſts?* Zach. 8. 6.

As who ſhould ſay, They are now in Captivity and little in their own Eyes; therefore they think the Mercy of returning to *Canaan*, is a Mercy too Marvellouſly big for them to enjoy; but if it be ſo in their Eyes, it is not ſo in mine: I will do for them *like God*, if they will but receive my bounty *like Sinners*.

Coming Sinner, God can give his Heavenly *Canaan*, and the Glory of it unto thee; yea, none ever had them, but as a gift, a free gift: He hath given us his Son, *how ſhall he not then with him alſo freely give us all things?*

It was not the worthineſs of *Abraham*, or *Moſes*, or *David*, or *Peter*, or *Paul*; but the Mercy of God, that made them Inheritors of Heaven. If God thinks thee worthy, judge not thy ſelf unworthy; but take it, and be thankful. And it is a good ſign, he intends to give thee, if he hath drawn out thy heart to ask. *O Lord, thou haſt heard the deſire of the Humble, thou wilt prepare their Hearts, thou wilt incline thine Ear*, Pſal. 10. 17.

When God is ſaid to incline his Ear, it implies an intention to beſtow the Mercy deſired: Take it therefore, thy Wiſdom will be to receive, not ſticking at thy own unworthineſs. It is ſaid, *He raiſeth up the Poor out of the Duſt, and liſteth up the Beggar from the Dunghill, to ſet them among Princes, and to make them Inherit the Throne of Glory.* Again, *He raiſeth up the Poor out of the Duſt, and liſteth ſome Needy out of the Dunghill, that he may ſet him with Princes, even with the Princes of his People*, 1 Sam. 2. 8. Pſal. 113. 7, 8.

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You see also when God made a Wedding for his Son, he called not the great, nor the rich, nor the mighty, *but the Poor, the Maimed, the Halt and the Blind*, (Mat. 22. Luke 14.)

Fifthly, Thy Fears that Christ will not receive thee, may arise from the hideous Roaring of the Devil, who pursues thee. He that hears him Roar, must be a mighty Christian, if he can at that time deliver himself from fear. He is called a Roaring Lyon, and then to allude to that in *Isaiah*, *If one look into them, they have Darkness and Sorrow, and the Light is Darkness in their very Heaven*, 1 Pet. 5. 8. Isa. 5. 30.

There are two things among many, that Satan useth to Roar out after them that are coming to Jesus Christ.

1. *That they are not Elected.* Or,

2. *That they have sinned the sin against the Holy Ghost.*

To both these I answer briefly.

First, Touching Election, out of which thou fearest thou art excluded: Why, Coming Sinner, even the Text it self affordeth thee help against this doubt, and that by a double Argument.

First, That coming to Christ is by Vertue of the Gift, Promise, and drawing of the Father; but thou art a coming, therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ; coming Sinner, hold to this: And when Satan beginneth to Roar again: Answer, but I feel my heart moving after *Jesus Christ*; but that would not be, if it were not given by Promise, and drawing to Christ by the Power of the Father.

Secondly, *Jesus Christ*, hath promised, *that him that cometh to Him, he will in no wise cast out*: And if he hath said it, will he not make it good; I mean, even thy Salvation? For as I have said already; *not to cast out*, is to receive and admit to the benefit of Salvation;

Salvation: If then the Father hath given thee, as is manifeſt by thy coming; and if Chriſt will receive thee, thou coming Soul; as 'tis plain he will, becauſe he hath ſaid, *He will in no wiſe caſt thee out:* Then be confident, and let thoſe concluſions that as naturally flow from the Text, as Light from the Sun, or water from the Fountain, ſtay thee.

If Satan therefore objecteth, *but thou art not Elected.* Anſwer, But I am coming; Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to ſuch a Lord Jeſus, as *will in no wiſe caſt me out.* Further, Satan, were I not Elect, the Father would not draw me, nor would the Son ſo graciouſly open his Boſom to me. I am perſwaded that not one of the Non-elect ſhall ever be able to ſay, no, not in the day of Judgment; I did ſincerely come to Jeſus Chriſt. Come they may feignedly, as *Judas* and *Simon Magus* did; but that is not our queſtion. Therefore, O thou honeſt-hearted coming Sinner, be not afraid, but come!

As to the Second part of the Objection, about Sinning the Sin againſt the Holy Ghoſt: The ſame Argument overthrows that alſo. But I will argue thus.

Firſt, Coming to Chriſt, is by vertue of a ſpecial gift of the Father; but the Father giveth no ſuch gift to them that have ſinned that ſin; therefore thou that art coming, haſt not committed that ſin. That the Father giveth no ſuch gift to them that have ſinned this ſin, is evident,

1. Becauſe ſuch have ſinned themſelves out of Gods Favour; *They ſhall never have forgiveneſs*, Mat. 12. 32. But it is a ſpecial Favour of God to give unto a Man, to come to *Jeſus Chriſt*; becauſe thereby he obtaineth forgiveneſs: Therefore he that cometh, hath not ſinned that ſin.

2. They that have ſinned the ſin againſt the Holy Ghoſt, have ſinned themſelves out of an Intereſt in the

the Sacrifice of Christ's Body and Blood; *There remains for such, no more Sacrifice for Sin:* But God giveth not Grace to any of them to come to Christ, that have no share in the Sacrifice of his Body and Blood: Therefore, thou that art coming to him, hast not sinned that sin, *Heb.* 10. 26.

Secondly, Coming to Christ is by the special drawing of the Father: *No man cometh to me, except the Father which hath sent me, draw him:* But the Father draweth not him to Christ, for whom he hath not allotted Forgiveness by his Blood. Therefore, they that are coming to Jesus Christ, have not sinned that Sin; because he hath allotted them forgiveness by his Blood, *John* 6. 44.

That the Father cannot draw them to Jesus Christ, for whom he hath not allotted Forgiveness of Sins, is manifest to Sense: For that would be a plain Mockery, a Flam; neither becoming his Wisdom, Justice, Holiness nor Goodness.

Thirdly, Coming to *Jesus Christ*, lays a Man under the Promise of Forgiveness and Salvation: But it is impossible, that he that hath sinned that Sin, should ever be put under a Promise of these. Therefore he that hath sinned that sin, can never have heart to come to *Jesus Christ*.

Fourthly, Coming to *Jesus Christ*, lays a Man under his Intercession; *For he ever liveth to make Intercession for them that come*, Heb. 7. 25. Therefore, he that is coming to *Jesus Christ*, cannot have sinned that sin.

Christ has forbidden his People to pray for them that have sinned that sin; and therefore, will not pray for them himself; But he prays for them that come.

Fifthly, He that hath sinned that sin, *Christ* is to him of no more Worth, than is a Man that is Dead; *For he hath Crucified to himself the Son of God:* Yea, and hath also counted his precious Blood, as the blood of an Unholy thing, *Heb.* 6. 10. Now, he that hath this

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low Esteem of *Christ*, will never come to him for Life: but the coming-Man has an high Esteem of his Person, Blood, and Merits. Therefore he that is coming, has not committed that sin.

Sixthly, If he that hath sinned this Sin, might yet come to *Jesus Christ*; then must the Truth of God be overthrown: which saith in one place; *He hath never forgiveness*: and in another, *I will in no wise cast him out*: Therefore, that he may never have forgiveness, he shall never have Heart to come to *Jesus Christ*. *It is impossible that such an one should be renewed, either to, or by Repentance*, Heb. 6. Wherefore, never trouble thy Head, nor Heart, about this matter: He that cometh to *Jesus Christ*, cannot have sinned against the Holy Ghost.

Sixthly, Thy fears that Christ will not receive thee, *may arise from thine own Folly, in Inventing; yea, in thy Chalking out to God a way to bring thee home to Jesus Christ.* Some Souls that are coming to Jesus Christ, are great Tormentors of themselves upon this account: They conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus: As to Instance:

1. Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of Sin, till he makes me Roar again.

2. If God be indeed a bringing me home to Jesus Christ, then must I be assaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringer of me to Jesus Christ, then even when I come at him, I shall have wonderful Revelations of him.

This is the way that some Sinners appoint for God: But perhaps he will not walk therein; yet will he bring them to Jesus Christ: But now because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burthen;

burthen; but perhaps God gives them a ſight of their loſt condition, and addeth not that heavy Weight and Burden. They look for fearful Temptations of Satan; but God ſees that yet they are not fit for them: Nor is the time come, that he ſhould be Honoured by them in ſuch a condition. They look for great and glorious Revelations, of Chriſt, Grace and Mercy. But perhaps, God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at a loſs, yet a coming to Chriſt; *I drew them* (ſaith God) *with the Cords of a Man, with the Bands of Love: I took the Yoke from off their Jaws, and laid Meat unto them*, Hoſ. 11. 14.

Now, I ſay, If God brings thee to Chriſt, and not by the Way that thou haſt appointed, then thou art at a loſs; and for thy being at a loſs, *Thou may'ſt thank thy ſelf.* God hath more ways than thou knoweſt of, to bring a Sinner to Jeſus Chriſt: But he will not give thee before-hand an Account by which of them he will bring them to Chriſt, *Iſa.* 40. 13. *Job* 33. 13.

Sometimes he hath his Way *in the Whirl-wind*; but ſometimes *the Lord is not there*, Nah. 1. 3. 1 King. 19. 11.

If God will deal more gently with thee, than with others of his Children, grudge not at it, refuſe not the Waters that go ſoftly, leaſt he bring up to thee the Waters of the Rivers, ſtrong and many, even theſe two ſmoaking Fire-brands, the *Devil* and *Guilt* of Sin; *Iſa.* 8. 6, 7. He ſaith to *Peter*, *follow me*: And what Thunder did *Zacheus* hear or ſee? Zacheus, *Come down*, ſaid Chriſt; *and he came down* (ſays *Luke*) *and received him joyfully.*

But had *Peter* or *Zacheus* made the Objection that thou haſt made, and *directed the Spirit of the Lord as thou haſt done*; they might have looked long enough, before they had found themſelves coming to Jeſus Chriſt.

Beſides,

Besides, I will tell thee, that the greatness of Sense of Sin, the hideous Roaring of the Devil, yea, and abundance of Revelations, will not prove that God is bringing the Soul to Jesus Christ: As *Balaam*, *Cain*, *Judas*, and others can witness.

Further, Consider, that what thou hast not of these things here, thou mayest have another time, and that, to thy Distraction: Wherefore, instead of being discontent, because thou art not in the fire, because thou heareſt not the Sound of the Trumpet, and Alarum of War; *Pray that thou enter not into Temptation*; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that time of need; *Psal.* 88. 15. *Mat.* 26. 40, 41. *Heb.* 4. 16.

Poor Creature! Thou crieſt, If I were Tempted, I could come faster, and with more confidence to Jesus Christ: Thou sayest thou knowest not what. What says *Job? Withdraw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will answer; or let me speak, and answer thou me*, Job 13. 21. It is not the over-heavy Load of Sin, but the Discovery of Mercy; not the Roaring of the Devil, but the Drawing of the Father, that makes a man come to Jesus Christ; *I my self know all these things.*

True, sometimes, yea, most an end, they that come to Jesus Christ, come the way that thou desireſt; the Loading, Tempted Way: But the Lord also leads some by the Waters of comfort. If I was to chuse, when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the pleasant Spring, (though if it was a very profitable Journey (as that of coming to Christ is) I would chuse to go it through Fire and Water, before I would lose the benefit:) But I say, if I might chuse the time, I would chuse to go it in the pleasant Spring, because the Way would be more delightsome, the Days longer and warmer, the Nights shorter and not so cold.

And

And it is observable, that, that very Argument that thou useſt to weaken thy ſtrength in the VVay, that very Argument Chriſt Jeſus uſeth to incourage his beloved to come to him: *Ariſe* (ſaith he) *my Love, my Fair One, and come away:* (VVhy?) *For loe, the Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, the time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-Tree putteth forth her Green Figs, and the Vine with her Tender Grapes, give a good Smell: Ariſe, my Love, my Fair One, and come away*, Song 2. 10, 11, 12, 13.

Trouble not thy ſelf, coming Sinner: If thou ſeeſt thy loſt condition by Original and Actual Sin; if thou ſeeſt thy Need of the ſpotleſs Righteouſneſs of Jeſus Chriſt; if thou art willing to be found in him, and to take up thy Croſs and follow him: Then pray for a fair VVind and good VVeather, and come away. Stick no longer in a Muſe and Doubt about Things, but come away to Jeſus Chriſt: Do it, I ſay, leſt thou Tempt God to lay the Sorrows of a Travelling Woman upon thee. Thy Folly in this thing may make him do it. Mind what follows, *The Sorrows of a Travelling Woman ſhall come upon him: Why? He is an unwiſe Son; ſo he ſhould not ſtay long in the place of the breaking forth of Children*, Hoſ. 13. 13.

Seventhly, Thy Fears that Chriſt will not receive thee, may riſe from thoſe decays that thou findeſt in thy Soul, even while thou art coming to him; Some, even as they are coming to *Jeſus Chriſt*, do find themſelves grow worſe and worſe; And this is, indeed, a ſore Tryal to the poor Coming Sinner.

To explain my ſelf: There is ſuch an one a coming to Jeſus Chriſt; who, when at firſt, he began to look out after him, was ſenſible, affectionate, and broken in Spirit: but now is grown Dark, Senſleſs, Hard-hearted, and inclining to neglect Spiritual Duties, *&c.* Beſides, he now finds in himſelf, Inclinations to Unbe-

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lief, Atheism, Blasphemy, and the like: Now he finds he cannot Tremble at Gods Word, his Judgments, nor at the Apprehensions of Hell-fire: Neither can he, as he thinketh, be sorry for these things. Now this is a sad Dispensation: The Man under the sixth Head, complaineth for want of Temptations, but thou hast enough of them; art thou glad of them, Tempted, coming Sinner? They that never were exercised with them, may think it a fine thing to be within the Range; but he that is there, is ready to sweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This man is in the Wilderness among wild Beasts: here he sees a Bear, there a Lyon, yonder a Leopard, a Wolf, a Dragon: Devils of all sorts, Doubts of all sorts, Fears of all sorts, haunt and molest his Soul. Here he sees Smoak, yea, feels Fire and Brimstone, scattered upon his secret places; he hears the sound of an Horrible Tempest.

O! My Friends, even the Lord Jesus that knew all things, even He, saw no pleasure in Temptations, nor did he desire to be in them: Wherefore one Text saith, *he was Led*; and another, *he was Driven* of the Spirit into the Wilderness, to be Tempted of the Devil, *Mat.* 4. 1. *Mark* 1. 12.

But to return, thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed: one would think, that he that is flying from Wrath to come, has little need of such Clogs as these; And yet so it is, and woful Experience proves it: The Church of Old complained, *that her Enemies overtook her between the Straights*: Just between Hope and Fear, Heaven and Hell, *Lam.* 1.

This Man feeleth the Infirmity of his flesh; he findeth a proneness in himself to be desperate: now he chides with God, Flings and Tumbles like a Wild Bull in a Net, and still the Guilt of all returns upon himself, to the crushing of him to pieces; Yet he feeleth his

heart so hard, that he can find, as he thinks no kind falling under any of his Miscarriages. Now he is a Lump of Confusion in his own Eyes, whose Spirit and Actions are without Order.

Temptations serve the Christian, as the Shepherds Dogs serveth the silly Sheep, that is, coming behind the Flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbleth it with Dirt and Wet, in the lowest places of the Furrows of the Field, and not leaving it, until it is half Dead, nor then neither, except God rebuke.

Here is now room for Fears of being cast away. Now I see I am lost, says the Sinner; This is not coming to Jesus Christ, says the Sinner; such a desperate hard and wretched heart as mine is, cannot be a gracious one, saith the Sinner: And bid such an one be better, he says, I cannot, no, I cannot.

Quest. *But what will you say to a Soul in this Condition?*

Answ: *I will say, that Temptations have attended the best of God's People; I will say, that Temptations come to do us good; and I will say, also, that there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.*

There is a Man of an ill-favoured Countenance, who hath too high a conceit of his Beauty; and wanting the benefit of a Glass, he still stands in his own conceit; at last a Limner is sent unto him, who draweth his ill-favoured Face to the Life: Now looking thereon, he begins to be convinc'd that he is not half so handsome as he thought he was. Coming-sinner, thy Temptations are these Painters, they have drawn out thy ill-favoured Heart to the Life; and have set it before thine Eyes, and now thou seest how ill-favoured thou art.

Hezekiah was a good Man, yet when he lay sick (for ought I know) he had somewhat too good a

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Opinion of his Heart; and for ought I know also, the Lord might upon his recovery, leave him to a Temptation, that he might better know all that was in his Heart. Compare *Isa.* 38.1,2,3. with 2 *Chron.* 32.31.

Alas! we are sinful out of measure, but see it not to the full, until an hour of Temptation comes: But when it comes, it doth as the Painter doth, it draweth out our Heart to the Life: Yet the sight of what we are should not keep us from coming to Jesus Christ.

There are two ways, by which God lets a Man into a sight of the Naughtiness of his Heart: One is, by the light of the Word and Spirit of God; and the other is, by the Temptations of the Devil. But by the first, we see our Naughtiness one way, and by the second another. By the light of the Word and Spirit of God, thou hast a sight of thy Naughtiness, and by the Light of the Sun, thou hast a sight of the Spots, and Defilements that are in thy House or Raiment. Which Light gives thee to see a necessity of cleansing, but maketh not the Blemishes to spread more abominably. But when Satan comes, when he Tempts, he puts Life and Rage into our sins, and turns them as it were, into so many Devils within us. Now like Prisoners they attempt to break through the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways: To the scandal of the Gospel, and Reproach of Religion, to the Darkning of our Evidences, and Damning of our Souls.

But I shall say, as I said before, this hath oft-times been the Lot of God's People. And *No Temptation hath overtaken thee but such as is common to Man; and God is Faithful, who will not suffer thee to be tempted above what thou art able*, 1 Cor. 10. 13. See the Book of *Job*, the Book of *Psalms*, and that of the *Lamentations*. And remember further, that Christ himself was Tempted to Blaspheme, to Worship the Devil, and to

Murder himself. (*Mat.* 4. *Luk.* 4.) Temptations worse than which thou canst hardly be overtaken with. But he was sinless: That is true. And he is thy Saviour, and that is as true: Yea, it is as true also, that by his being tempted, he became the Conquerour of the Tempter, and a succourer of those that are tempted, *Col.* 2. 14, 15. *Heb.* 2. 15. chap. 4. 15, 16.

Quest. *But what should be the reason that some that are coming to Christ, should be so lamentably cast down, and buffeted with Temptations?*

Ans. It may be for several causes.

First, Some that are coming to Christ, cannot be perswaded, until the Temptation comes, that they are so vile as the Scripture saith they are: True, they see so much of their wretchedness, as to drive them to Christ; but there is an *over* and *above* of wickedness, which they see not. *Peter* little thought that he had had Cursing and Swearing, and Lying, and an inclination in his heart to Deny his Master, before the Temptation came: But when that indeed came upon him, then he found it there to his Sorrow, *John* 13. 36, 37, 38. *Mark* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jesus Christ, are too much affected with their own graces, and too little taken with Christ's Person; wherefore God, to take them off from doting upon their own Jewels, and that they might look more to the Person, undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this I take to be the meaning of *Job*: *If I wash me*, said he, *with Snow-water, and make my self never so clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths shall abhorr me*, Job 9. 30. *Job* had been a little too much Tampering with his own Graces, and setting his excellencies a little too high; (as these Texts make manifest, *Job* 33. 8, 9, 10,

9, 10, 11, 12. *Chap.* 34. 5, 6, 7, 8, 9. *Chap.* 35. 2, 3. *Chap.* 38. 1, 2. *Chap.* 40. 1, 2, 3, 4. *Chap.* 42. 3, 4, 5, 6.) But by that the Temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this thing, as it were, take our graces from us, and so leave us almost quite to our selves, and to the Tempter, that we may learn not to love the Picture more than the Person of his Son. See how he dealt with them in the 16th. of *Ezekiel*, and the 2d. of *Hosea*.

Thirdly, Perhaps thou hast been given too much, to judge thy Brother, to condem thy Brother, because a poor Tempted Man: And God to bring down the Pride of thy Heart, letteth the Tempter loose upon thee, that thou also may'st feel thy self weak. *For Pride goeth before Destruction, and an haughty Spirit before a Fall*, Prov. 16. 18.

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this way wounded; not considering thy self, lest thou also be Tempted: And therefore God hath suffered it to come unto thee, *Gal.* 6. 1.

Fifthly, It may be thou wast given to slumber and sleep, and therefore these Temptations were sent to awake thee. You know that *Peter*'s Temptation came upon him, after his sleeping; then, instead of Watching and Praying; then he denyed, and denyed, and denyed his Master, *Mat.* 26.

Sixthly, It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of Temptation come upon thee. This was also one cause, why it came upon *Peter*: *Though all men forsake thee, yet will not I.* Ah! that's the way to be Tempted indeed, *John* 13. 36, 37, 38.

Seventhly, It may be God intends to make thee Wise, to speak a word in season to others that are

afflicted; and therefore he ſuffereth thee to be Tempted. *Chriſt was Tempted, that he might be able to ſuccour them that are Tempted*, Heb. 2. 18.

Eighthly, It may be Satan hath dared God to ſuffer him to Tempt thee; promiſing himſelf, that if he will but let him do it, *Thou wilt Curſe him to his Face.* Thus he obtained leave againſt *Job*; wherefore take heed, tempted Soul, leaſt thou proveſt the Devil's ſayings true, *Job* 1. chap. 2.

Ninthly, It may be thy Graces muſt be tryed in the fire, that that ruſt that cleaveth to them, may be taken away, and themſelves proved, both before Angels and Devils, to be far better than of Gold that periſheth; it may be alſo, that thy Graces are to receive ſpecial Praiſes and Honour, and Glory, at the coming of the Lord Jeſus (to Judgment) for all the Exploits that thou haſt Acted by them againſt Hell, and its infernal Crue, in the day of thy Temptation, 1 *Pet.* 1. 6, 7.

Tenthly, It may be God would have others learn by thy Sighs, Groans, and Complaints under Temptation, to beware of thoſe Sins; for the ſake of which, thou art at preſent delivered to the Tormentors.

But to conclude this, put the worſt to the worſt, (and then things will be bad enough) ſuppoſe that thou art to this day without the Grace of God, yet thou art but a miſerable Creature, a Sinner, that has need of a Bleſſed Saviour; and the Text preſents thee with one as good and kind, as Heart can wiſh; who alſo for thy incouragement ſaith, *And him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a Word of Application.

IS it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this Teacheth us these things:

First, That Faith and Doubting, may at the same time have their Residence in the same Soul. *O thou of little Faith, wherefore didst thou doubt?* Mat. 14. 31. He saith not, *O! Thou of* No *Faith*; but *O! Thou of* Little *Faith*. Because he had a *Little Faith* in the midst of his many doubts. The same is true, even of many that are coming to Jesus Christ: They come, and fear they come not, and doubt they come not. When they look upon the Promise, or a word of Incouragement by Faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. *Bid me come*, said *Peter*: *Come*, said *Christ*. So he went down out of the Ship to go to *Jesus*, but his hap was to go to him upon the *Water*; there was the *Tryal*. So it is with the poor *desiring Soul*: *Bid me come*, says the Sinner: *Come*, says Christ, and *I will in no wise cast thee out*: So he *comes*, but his hap is to come upon the Water, upon drowning *difficulties*; if therefore the *winds* of *Temptations* blow, the *waves* of *doubts* and *fears* will presently arise, and this *coming sinner* will begin to sink, if he has but *Little Faith*.

But you shall find here, in *Peter's* little Faith, a two-fold act; to wit, *Coming*, and *Crying*: Little Faith cannot come all the way without Crying; So long as its holy boldness lasts, so long it can come with Peace; but when it's *So*, it can come no farther, it will go

the reſt of the way with crying. *Peter* went as far as his little Faith would carry him; he alſo cry'd as far as his little Faith would help, *Lord ſave me, I periſh:* And ſo with coming and crying he was kept from ſinking, though he had but a little Faith. *Jeſus ſtretched forth his Hand and caught him, and ſaid unto him, O! Thou of little Faith, wherefore didſt thou doubt?*

Secondly, Is it ſo, *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid, that Jeſus Chriſt will not receive them?* Then this ſhews us a reaſon of that Dejection, and thoſe caſtings down, that very often we perceive to be in them, that are coming to Jeſus Chriſt. Why, it is becauſe they are afraid that Jeſus Chriſt will not receive them. The poor World, they mock us, becauſe, we are a dejected People; I mean, becauſe we are ſometimes ſo; but they do not know the cauſe of our Dejections. Could we be perſwaded, even then, when we are dejected, that Jeſus Chriſt would indeed receive us, it would make us fly over their Heads, and would put more gladneſs into our Hearts, than in the time in which their Corn, Wine, and Oyl increaſes, *Pſal.* 4. 6, 7. But,

Thirdly, Is it ſo, *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them?* Then this ſhews, that they that are coming to Jeſus Chriſt, are an awakened, ſenſible, conſidering People; For fear cometh from ſenſe, conſideration of things. They are ſenſible of ſin, ſenſible of the Curſe due thereto; they are alſo ſenſible of the Glorious Majeſty of God, and of what a Bleſſed, Bleſſed thing it is, to be received of Jeſus Chriſt: The Glory of Heaven, and Evil of Sin, theſe things they conſider, and are ſenſible of. *When I remember, I am afraid; when I conſider, I am afraid,* Job 21. 6. chap. 36. 15.

Theſe things daſh their Spirits, being awake and ſenſible. Were they dead like other men, they would

would not be afflicted with fear, as they are: For dead men fear not, feel not, care not; but the living and sensible Man, he it is that is oft-times heartily afraid, that Jesus Christ will not receive him. I say, the dead and senseless are not distressed, They presume, they are groundlesly confident. *Who so bold as blind Bayerd?* These indeed should fear, and be afraid, because they are not coming to Jesus Christ. O! the Hell, the Fire, the Pit, the Wrath of God, and Torments of Hell, that are prepared for poor neglecting Sinners! *How shall we escape if we neglect so great Salvation?* Heb. 2. 3. But they want sense of things, and so cannot fear.

Fourthly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them?* Then this should teach old Christians to pity and pray for young Comers: *You know the heart of a stranger; for you your selves were strangers in the land of* Egypt. You know the Fears, and Doubts, and Terrours, that take hold of them; for that they sometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath over-taken them, Fears of the Wrath of God hath overtaken them: Perhaps they are within the sight of Hell-fire; and the fear of going thither, is burning hot within their Hearts. You may know, how strangely Satan is suggesting his Devilish Doubts unto them, if possible he may sink and drown them with the Multitude, and weight of them. Old Christians mend up the Path for them, take the Stumbling-blocks out of the way; least that which is Feeble and weak be turned aside, but let it rather be Healed, *Heb.* 12.

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THat Jeſus Chriſt would not *have them, that in Truth are coming to him, Once think, that he will caſt them out.*

The Text is full of this: For, he ſaith, *And him that cometh to me, I will in no wiſe caſt out.* Now, if he ſaith, *I will not*; he would not have us think, *He will.*

This is yet further manifeſt by theſe Conſiderations:

Firſt, Chriſt Jeſus did forbid even them, that as yet were not coming to him, Once to think him ſuch an One: *Do not think* (ſaid he) *that I will accuſe you to the Father*, John 5. 45.

Theſe (as I ſaid) were ſuch, that as yet, were not coming to him: For he ſaith of them a little before; *And ye will not come to me:* For, the Reſpect they had to the honour of Men, kept them back. Yet, I ſay, Jeſus Chriſt gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not *Once to think, that he would accuſe them to the Father.* Now, not to accuſe (with Chriſt) is to plead for: For Chriſt in theſe things, ſtands not Neuter between the Father and Sinners. So then, if Jeſus Chriſt would not have them think, that *Yet* will not come to Him, that he will accuſe them; then he would not that they ſhould think ſo, that in Truth are coming to Him: *And him that cometh to me, I will in no wiſe caſt out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jeſus Chriſt; ſo he carried it both by Words and Actions, that he evi-

evidently enough made it manifest, that Condemning and Casting out, were such things, for the doing of which, he came not into the World.

Wherefore, when they had set her before him, and had laid to her charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground as though he heard them not. Now what did he do by this his Carriage, but testifie plainly that he was not for receiving Accusations against poor Sinners, who ever accused by? And observe, Though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning Persons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and sin no more*, John 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, because that was not his Office: *He was not sent into the World, to condemn the World, but that the World through Him might be saved*, John 3. 17. Now, if Christ, though urged to it, would not condemn the guilty Woman, though she was far at present from coming to him; he would not that they should once think, that he will cast them out, that in truth are coming to him; *And him that cometh to me, I will in no wise cast out.*

Thirdly, Christ plainly bids the Turning Sinner, *Come*; and forbids him to entertain any such thought, as that *He will cast him out*. *Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts; and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.* Isa. 55. 7.

The Lord, by bidding the Unrighteous forsake his Thoughts; doth in special forbid, as I have said, (to wit) those Thoughts, that hinder the coming Man in his Progress to Jesus Christ, *His Unbelieving Thoughts.*

There-

Therefore, he bids him not only forſake his Ways, but his Thoughts; *Let the Wicked forſake his Ways, and the Unrighteous Man his Thoughts.* 'Tis not enough to forſake one, if thou wilt come to *Jeſus Chriſt*; becauſe the other will keep thee from him. Suppoſe a Man forſakes his wicked Ways, his debauched and filthy Life; yet if theſe Thoughts, *That Jeſus Chriſt will not receive him*, be entertained and nouriſhed in his Heart; them Thoughts will keep him from coming to Jeſus Chriſt.

Sinner, Coming Sinner; Art thou for coming to Jeſus Chriſt? *Yes*, ſays the Sinner. Forſake thy wicked Ways then. *So I do*, ſays the Sinner. Why comeſt thou then ſo ſlowly? *Becauſe I am hindered.* What hinders? Has God forbidden thee? *No.* Art thou not willing to come faſter? *Yes, yet I cannot.* Well, prethee be plain with me, and tell me the Reaſon and Ground of thy Diſcouragement: *Why* (ſaith the Sinner) *though God forbids me not, and though I am willing to come faſter; yet there naturally ariſeth this, and that, and the other Thought in my Heart, that hinders my ſpeed to Jeſus Chriſt. Sometimes I think I am not Choſen; ſometimes I think I am not Called; ſometimes I think I am come too late; and ſometimes I think I know not what it is to come. Alſo, one while I think I have no Grace; and then again, that I cannot Pray; and then again, I think that I am a very Hypocrite: And theſe things keep me from coming to Jeſus Chriſt.*

Look ye now! Did not I tell ye ſo? There are Thoughts yet remaining in the Heart, even of thoſe who have forſaken their wicked Ways; and with thoſe Thoughts they are more plagued, than with any thing elſe; becauſe they hinder their coming to *Jeſus Chriſt*; for the Sin of *Unbelief*, (which is the Original of all theſe Thoughts) is that which beſets a Coming Sinner more eaſily, than doth his Ways, *Heb.* 12. 1, 2, 3, 4.

But

But now, since *Jesus Christ* commands thee to forsake these Thoughts; forsake them, coming Sinner: And if thou forsake them not, thou Transgressest the Commands of Christ, and abidest thine own Tormentor, and keepest thy self from Establishment in Grace: *If ye will not believe, ye shall not be Established*, Isa. 7. 9.

Thus you see, how Jesus Christ setteth himself against such Thoughts, that any way discourage the Coming sinner; and thereby, truly Vindicates the Doctrine we have in hand; To wit, *That Jesus Christ would not have them, that in Truth are coming to Him*, Once *think, that he will cast them out.* And him that cometh to me, *I will in no wise cast out.*

I come now to the Reasons of the Observation.

1. IF *Jesus Christ* should allow thee *Once* to think, that he will cast thee out; he must allow thee to think, that he will falsify his Word: For he hath said, *I will in no wise cast out.* But Christ would not that thou should'st count him as One, that will falsify his Word: For he saith of himself, *I am the Truth*: Therefore he would not, that any that in Truth are coming to him, should *Once* think, That he will cast them out.

Secondly, If *Jesus Christ* should allow the Sinner, that in Truth is coming to him, *Once* to think, that he will cast him him out; then he must allow, and so countenance the first appearance of Unbelief; the which, he counteth his greatest Enemy; and against which, he has bent even his Holy Gospel. Therefore *Jesus Christ* would not, that they that in Truth

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are coming to him, should once think, that he will cast them out: See *Mat.* 14. 31. Chap. 21. 21. *Mark* 11. 23. *Luke* 24. 25.

Thirdly, If Jesus Christ should allow the Coming-sinner, *Once* to think that he will cast him out: Then he must allow him to make a Question, Whether he is willing to receive his Father's Gift: For the Coming Sinner is his Fathers Gift; as also says the Text; but he testifieth, *All that the Father giveth him, shall come to him; and him that cometh he will in no wise cast out.* Therefore, *Jesus Christ* would not have him, that in Truth is coming to him, *Once* to think, That he will cast him out.

Fourthly, If *Jesus Christ* should allow them *Once* to think (that indeed are coming to him) that he will cast them out, he must allow them to think, that he will despise and reject the Drawing of his Father: For *No Man* can come to him, but whom the Father draweth. But it would be high Blasphemy, and damnable Wickedness *Once* to imagine thus. Therefore, *Jesus Christ* would not have him that cometh, *Once* think that he will cast him out.

Fifthly, If *Jesus Christ* should allow those that indeed are coming to him, *Once* to think, that he will cast them out; He must allow them to think, that he will be Unfaithful to the Trust and Charge, that his Father hath committed to him; which is to Save, and not to Lose any thing of that which he hath given unto him to save, *John* 6. 36. But the Father hath given him a Charge, to save the Coming Sinner; therefore it cannot be, that he should allow, that such an one should *Once* think, that he will cast him out.

Sixthly, If *Jesus Christ* should allow, that they should *Once* think, that are coming to him, that he will cast them out; then he must allow them to think, that he will be unfaithful to his Office of Priesthood:

hood: For, as by the first part of it, he paid Price for, and ransomed Souls; so by the second part thereof, he continually maketh Intercession to God for them that come, *Heb.* 7. 25: But he cannot allow us to question his Faithful Execution of his Priesthood: Therefore he cannot allow us *Once* to think, that the Coming Sinner shall be cast out.

Seventhly, If *Jesus Christ* should allow us once to think, that the Coming Sinner shall be cast out: Then he must allow us to question his Will, or Power, or Merit to save. But he cannot allow us *Once* to question any of these: Therefore not *Once* to think, That the Coming Sinner shall be cast out.

1. He cannot allow us to question his *Will*: For he saith in the Text; *I will in no wise cast out.*

2. He cannot allow us to question his *Power*: For the Holy Ghost saith, he is *able* to save to the utmost them that come.

3. He cannot allow us to question the *Efficacy of his Merit*: For the Blood of Christ cleanseth the Comer from all Sin, 1 *John* 1: Therefore he cannot allow, That he that is coming to him, should *Once* think, that he will cast him out.

Eighthly, If *Jesus Christ* should allow the Coming Sinner, once to think that he will cast him out; he must allow him to give the lye to the manifest Testimony of the Father, Son, and Spirit; yea, to the whole Gospel contained in *Moses*, the *Prophets*, the Book of *Psalms*, and that commonly called the *New Testament*. But he cannot allow of this; therefore, not that the Coming Sinner should once think, That he will cast him out.

Ninthly, Lastly, If *Jesus* Christ should allow him that is coming to him, *Once* to think that he will cast him out: He must allow him to question his Fathers Oath; which he in Truth and Righteousness hath taken; that they might have strong a Consolation,

on, who have fled for Refuge to *Jesus* Christ: But he cannot allow this; therefore he cannot allow that the Coming Sinner should once think, that he will cast him out, *Heb.* 6.

I come now to make some General Use and Application of the Whole, and so to draw towards a Conclusion.

THe First Use, *A Use of Information:* And it informeth us, that Men by Nature are far off from Christ.

Let me a little improve this *Use*, by speaking to these Three Questions.

1. *Where is he that is coming to Jesus Christ?*
2. *What is he that is coming to Jesus Christ?*
3. *Whither is he to go that cometh not to Jesus Christ?*

First, *Where is he?*

1. *Answ.* He is far from God, he is without him, even alienate from him, both in his Understanding, Will, Affections, Judgment and Conscience, *Ephes* 2. 12. *Chap.* 4. 8.

2. He is far from *Jesus Christ*, who is the only Deliverer of Men from Hell-fire; *Psal.* 73. 27.

3. He is far from the Work of the Holy Ghost, the Work of Regeneration and a Second Creation, without which no Man shall see the Kingdom of Heaven, *John* 3. 3.

4. He is far from being Righteous, from that Righteousness that should make him acceptable in Gods sight, *Isa.* 46. 14.

5. He is under the Power and Dominion of Sin: Sin

Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body: So that from Head to Foot there is no place clean, *Isa.* 1. 6. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Pest-house with *Uzziah*; and excluded the Camp of *Israel*, with the Lepers, 2 *Chron.* 26. 21. *Numb.* 5. 2.

7. His Life is among the Unclean; *He is in the Gall of Bitterness, and in the Bond of Iniquity*, Job 36. 14. Acts 8. 23.

8. He is in Sin, in the Flesh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, 1 *Cor.* 15. 17. *Rom.* 8. 8. 1 *John* 3. 14. 2 *Tim.* 2. 26.

9. He is under the Curse of the Law, and the Devil dwells in him, and hath the Mastery of him; *Gal.* 3. 13. *Eph.* 2. 2, 3. *Acts* 26. 18.

10. He is in Darkness, and walketh in Darkness, and knows not whither he goes; for Darkness has blinded his Eyes.

11. He is in the Broad way that leadeth to Destruction; and holding on, he will assuredly go in at the Broad-gate, and so down the Stairs to Hell.

Secondly, *What is he that cometh not to Jesus* Christ?

1. He is counted one of Gods Enemies, *Luke* 19. 14. *Rom.* 8. 7.

2. He is a Child of the Devil, and of Hell; so the Devil begat him, as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ; *John* 8. 44. 1 *John* 3. 8. *Mat.* 23. 15. *Psal.* 9. 17.

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face, *Ephes.* 2. 1, 2, 3. *Job* 21. 29, 30, 31.

4. He is a Self-Murderer; he wrongeth his own Soul, and is one that loveth Death, *Prov.* 1. 18. chap. 8. 35, 36.

5. He

5. He is a Companion for Devils and Damned Men, *Prov.* 21. 16. *Mat.* 25 41.

Thirdly, *Whither is he like to go, that cometh not to Jesus* Christ?

1. He that cometh not to him, is like to go *further* from him; so every Sin is a step further from Jesus Christ, *Hos.* 11.

2. As he is in Darkness, so he is like to go on in it. For Christ is the Light of the World, and he that comes not to him, walketh in Darkness, *John* 8. 12.

3. He is like to be removed at last, as far from God and Christ, and Heaven, and all Felicity, as an infinite God can remove him, *Mat.* 12. 41.

But *Secondly*, This Doctrine of coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls*, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, *Whoso findeth me, findeth Life, and shall obtain favour of the Lord*, Prov. 8.

Now for further enlargement, I will also here propound three more Questions.

1. *What Life is in Christ?*

2. *Who may have it?*

3. *Upon what Terms?*

First, *What Life is in Jesus Christ?*

1. There is Justifying Life in Christ. Man by Sin, is Dead in Law: and Christ only can deliver him by his Righteousness and Blood, from this Death into a State of Life: *For God sent his Son into the World, that we might live through him*, 1 John 4. 9. That is, through the Righteousness which he should accomplish, and the Death that he should die.

2. There is Eternal Life in Christ: Life that's endless; Life for ever and ever: *He hath given us Eternal Life, and this Life is in his Son*, 1 John 5.

Now Justification and Eternal Salvation, being both in Christ and no where else to be had for Men, who would

would not come to Jesus Christ?

Secondly, *Who may have this Life?*

I Answer, Poor Helpless, Miserable Sinners. Particularly,

1. Such as are willing to have it; *Whosoever will, let him take the Waters of Life*, Rev. 22.17.

He that thirsteth for it, *I will give to him that is athirst, of the Fountain of the Water of Life*, Rev. 21.6.

3. He that is weary of his Sins. *This is the rest, whereby you may cause the weary to rest; and this is the refreshing*, Isa. 28.12.

4. He that is Poor and Needy, *He shall spare the Poor and Needy, and shall save the Souls of the Needy.*

5. He that followeth after him, cryeth for Life. *He that follows me, shall not walk in Darkness, but shall have the Light of Life*, John 8.12.

Thirdly, *Upon what Terms may he have this life?*

Answer, Freely. Sinner, dost thou hear? Thou may'st have it freely. Let him take the Water of Life freely: I will give him of the Fountain of the Water of Life freely; *And when they had nothing to pay, he frankly forgave them both*, Luke 7.

Freely, without Money, or without Price. *Ho! Every one that Thirsteth, come ye to the Waters: and he that hath no Money, come, buy and eat: Yea, come, buy Wine and Milk, without Money, and without Price*, Isa. 55.1.

Sinner, Art thou Thirsty? art thou Weary? art thou Willing? Come then, and regard not your Stuff; for all the good that is in Christ, is offered to the Coming Sinner, without Money, and without Price. He has life to give away, to such as want it, and that have not a Penny to purchase it; and he will give it freely: Oh, what a blessed condition is the Coming Sinner in!

But *Thirdly*, This Doctrine of coming to Jesus Christ for Life, *informeth us, That it is to be had no*

where

where else: Might it be had any where else, the Text and him that ſpoke it, would be but little ſet by. For what great Matter is there in, *I will in no wiſe caſt out*, if another ſtood by that could receive them? But here appears the glory of Chriſt, that none but he can ſave. And here appears his Love, that though none can Save but He, yet he is not Coy in Saving. *But him that comes to me*, (ſaith he) *I will in no wiſe caſt out.*

That none can Save but Jeſus Chriſt, is evident from *Acts* 4.12. *Neither is there Salvation in any other; and he hath given us Eternal Life, and this Life is in his Son.* If Life could have been had any where elſe, it ſhould have been in the Law: But it is not in the Law; For by the Deeds of the Law, no Man living ſhall be Juſtified; and if not Juſtified, then no *life*. Therefore *life* is no where to be had, but in Jeſus Chriſt, *Gal.* 3.

Queſt. *But why would God ſo order it, that life ſhould be had no where elſe, but in Jeſus Chriſt?*

Anſw. There is Reaſon for it; and that both with Reſpect to God and Us.

First, *With reſpect to God.*

Firſt, That it might be in a way of Juſtice, as well as Mercy: And in a way of Juſtice it could not have been, if it had not been by Chriſt; becauſe He, and He only, was able to anſwer the demand of the Law; and give for Sin what the juſtice thereof required. All Angels had been cruſhed down to Hell for ever, had that Curſe been laid upon them for our Sins, which was laid upon Jeſus Chriſt: But 'twas laid upon him, and he bare it; and anſwered the Penalty, and redeemed his People from under it, with that ſatisfaction to Divine Juſtice, that God himſelf doth now proclaim, that he is faithful and juſt to forgive us, if by Faith we ſhall venture to Jeſus, and truſt to what he has done for life, *Rom.* 3.24,25,26. *John* 1.9.

Secondly

Secondly, Life must be by Jesus Christ, that God might be Adored and Magnified, for finding out this way. This is the Lords doings, that in all things he might be glorified, through Jesus Christ our Lord.

Thirdly, It must be by Jesus Christ, that life might be at Gods dispose, who hath great Pity for the poor, the Lowly, the Meek, the broken in Heart; and for them that others care not for, *Psal.* 34. 6. *Psal.* 138. 6. *Psal.* 25. *Psal.* 51. 17. *Psal.* 147. 3.

Fourthly, Life must be in Christ, to cut off boasting from the Lips of Men. This also is the Apostles reason, in *Rom.* 3. 20. 27. And *Ephes.* 2. 8, 9. 10.

Secondly, Life must be in Jesus Christ with *respect to Us.*

First, That we might have it upon the easiest Terms, to wit, *Freely*; as a gift, not as wages: was it in *Moses*'s Hand, we should come hardly at it. Was it in the *Popes* Hand, we should pay soundly for it. But thanks be to God it is in *Christ*, laid up in him, and by him to be communicated to Sinners upon easie terms, even for receiving, accepting and embracing with Thanksgiving: As the Scriptures plainly declare, *John* 1. 11, 12. 2 *Cor.* 11. 4. *Heb.* 11. 13. *Col.* 3. 13, 14, 15.

Secondly, Life is in Christ *for us*, that it might not be upon so brittle a Foundation, as indeed it would, had it been any where else. The Law it self is weak because of us, as to this: But Christ is a tryed Stone, a sure Foundation, one that will not fail to bear thy Burden, and to receive thy Soul, Coming Sinner.

Thirdly, Life is in Christ, that it might be sure to all the Seed. Alas! the best of us, was life left in our hands, to be sure we should forfeit it, over, and over, and over: Or was it in any other hand, we should

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by our often Backslidings so offend him, that at last he would shut up his Bowels in everlasting Displeasure against us. But now it is in Christ, it is with one that can pity, pray for, pardon, yea, multiply pardons: It is with one that can have Compassion upon us, when we are out of the way, with one that hath an Heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God, that life is in Christ! For now 'tis sure to all the Seed.

But *Fourthly*, This Doctrine of coming to Jesus Christ for Life, informs us of the Evil of Unbelief, that wicked thing that is the only, or chief hinderance to the Coming Sinner. Doth the Text say, *Come?* Doth it say, *And him that cometh to me, I will in no wise cast out?* Then what an evil is that that keepeth Sinners from coming to Jesus Christ? And that evil is Unbelief: For by Faith we come, by Unbelief we keep away. Therefore it is said to be that, by which a Soul is said to depart from God; because it was that, which at first caused the World to go off from him, and that also that keeps them from him to this day. And it doth it the more easily, because it doth it with a Wile.

This Sin may be called, *The White Devil*, for it oftentimes in its mischiveous doings in the Soul, shews as if it was an Angel of Light: Yea, it acteth like a Counsellour of Heaven. Therefore, a little to discourse of this Evil Disease.

First, It is that Sin, *above all others*, that hath some shew of *Reason* in its attempts: For it keeps the Soul from Christ, by pretending its present unfitness, and unpreparedness; as want of more Sense of Sin, want of more Repentance, want of more Humility, want of a more broken Heart.

Secondly, It is the Sin that most suiteth with the Conscience: The Conscience of the Coming Sinner tells

tells him, that he hath nothing Good, that he stands indictable for ten thousand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken notice of by Jesus Christ: And will you (says Unbelief) in such a case as you now are, presume to come to Jesus Christ?

Thirdly, It is the Sin that most suiteth with our *Sense of Feelings*. The Coming Sinner feels the Workings of Sin, of all manner of Sin and wretchedness in his Flesh; he also feels the wrath and Judgment of God due to Sin, and oft-times staggers under it. Now, says Unbelief, you may see you have no Grace, for that which works in you is corruption! You may also perceive that God doth not love you, because the Sense of his Wrath abides upon you. Therefore, how can you bear the Face to come to Jesus Christ?

Fourthly, It is the Sin above all others, that most suiteth the Wisdom of our Flesh. The Wisdom of our Flesh, thinks it Prudence to question a while, to stand back a while, to hearken to both sides a while; and not to be rash, sudden, or unadvised in too bold a presuming upon Jesus Christ. And this Wisdom, Unbelief falls in with.

Fifthly, It is that Sin above all other, that continually is whispering the Soul in the Ear with Mistrusts of the Faithfulness of God in keeping Promise to them that come to Jesus Christ for life. It also suggests Mistrust, about Christs Willingness to receive it, and save it. And no Sin can do this so artificially, as Unbelief.

Sixthly, It is also that Sin, which is always at hand to enter an Objection against this, or that Promise, that by the Spirit of God is brought to our heart to comfort us; And if the poor coming Sinner is not aware of it, it will by some Evasion, Sleight, Trick, or Cavil, quickly wrest from him the Promise

miſe again, and he ſhall have but little benefit o it.

Seventhly, It is that above all other Sins, that weaken our Prayers, our Faith, our Love, our Diligence, our Hope and Expectations: It even taketh the Heart away from God in Duty.

Eighthly, Laſtly, this Sin, as I have ſaid even now, it appeareth in the Soul with ſo many ſweet Pretences to ſafety and ſecurity; that it is, as it were Counſel ſent from Heaven: Bidding the Soul be wiſe, wary, conſiderate, well adviſed, and to take heed o too raſh a venture upon Believing. Be ſure firſt, that God loves you; take hold of no Promiſe untill you are forced by God unto it; neither be you ſure o your Salvation, doubt it ſtill, though the Teſtimony of the Lord has been often confirmed in you: live not by Faith, but by Senſe: And when you can neither ſee nor feel, then fear and miſtruſt, then doubt and queſtion all. This is the Deviliſh Counſel o Unbelief, which is ſo covered over with ſpecious Pretences, that the wiſeſt Chriſtian can hardly ſhake off theſe reaſonings.

But to be brief: Let me here give thee, *Chriſtian Reader*, a more particular Deſcripiton of the Qualities of Unbelief, by oppoſing Faith unto it, in theſe Twenty five Particulars.

Firſt, Faith believeth the Word of God, but Unbelief queſtioneth the certainty of the ſame, *Pſal.* 106. 24.

Secondly, Faith believeth the Word, *becauſe it is true*, but Unbelief doubteth thereof, *becauſe it is true*, 1 Tim. 4. 3. *Job.* 8. 45.

Thirdly, Faith ſees more in a Promiſe of God to help, than in all other things to hinder. But Unbelief, notwithſtanding Gods Promiſe, ſaith, How can theſe things ? *Rom.* 4. 19, 20, 21. 2 *Kings* 7. 2 *John* 3. 4. 12.

Fourthly, Faith will make thee ſee love in the Heart

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of Christ, when with his Mouth he giveth reproofs. But Unbelief will imagine wrath in his Heart, when with his Mouth and Word, he saith he loves us, *Mat.* 15. 22, 23, 24, 25, 26, 27, 28. *Numb.* 13. 2. *Chron.* 14. 3.

Fifthly, Faith will help the Soul to wait, though God deferrs to give. But Unbelief will take Snuff, and throw up all, if God make any tarrying, *Psal.* 25. 5. *Isa.* 8. 17. 2 *Kings* 6. 33. *Psal.* 100. 13, 14.

Sixthly, Faith will give comfort in the midst of fears; but Unbelief causeth fears in the midst of comfort, 2 *Chron.* 20. 20, 21. *Mat.* 8. 26. *Luke.* 24. 36, 37.

Seventhly, Faith will suck sweetness out of Gods Rod; but Unbelief can find no comfort in his greatest Mercies, *Psal.* 23. 4. *Numb.* 21.

Eighthly, Faith maketh great burdens light; but Unbelief maketh light ones intolerably heavy, 2 *Cor.* 3. 1, 14, 15, 16, 17, 18. *Mal.* 1. 2, 13.

Ninthly, Faith helpeth us when we are down; but Unbelief throws us down, when we are up, *Micah* 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly, Faith bringeth us near to God, when we are far from him, but Unbelief puts us far from God, when we are near to him, *Heb.* 10 22. *Chap.* 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth Men to be the Friends of God; but where Unbelief reigns, it declareth them to be his Enemies, *James* 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace; but Unbelief holdeth him under Wrath; *Rom.* 3. 24. 25, 26, Chap. 14. 16. *Ephes.* 2. 8. *John* 3. 36. 1 *John* 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure; *Acts* 15. 9. *Tit.* 1. 15, 16.

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Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure; *Acts* 15. 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith the Righteouſneſs of Chriſt is imputed to us; but by Unbelief, we are ſhut up under the Law to periſh: *Rom.*4.23,24. Chap.11.32.*Gal.* 3.23.

Fifteenthly, Faith maketh our work acceptable to God through Chriſt, but whatſoever is of Unbelief is Sin: for without Faith it is impoſſible to pleaſe him, *Heb.* 11. 4. *Rom.* 14. 23. *Heb.* 11.6.

Sixteenthly, Faith gives us Peace and Comfort in our Souls; but Unbelief worketh Trouble and Toſſings, like the reſtleſs Waves of the Sea, *Rom.* 5.1. *Jam.* 6. 1.

Seventeenthly, Faith makes us ſee Preciouſneſs in Chriſt; but Unbelief ſees no Form, Beauty, or Comlineſs in him, 1 *Pet.*2.7. *Iſa.*53.1,2,3.

Eighteenthly, By Faith we have our life in Chriſts Fulneſs; but by Unbelief, we ſtarve and pine away, *Gal.* 2. 20.

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils: but Unbelief layeth us Obnoxious to them all, 1 *John* 5.4,5. *Luk.* 12.46.

Twentieth, Faith will ſhew us more Excellency in Things not ſeen, than in them that are; but Unbelief ſees more in Things that will be hereafter; 2 *Cor.* 4.18. *Heb.*11.24,25,26,27. 1 *Cor.*15.32.

Twenty-firſt, Faith makes the ways of God pleaſant and admirable; but Unbelief maketh them heavy and hard: *Gal.*5.6. 2 *Cor.* 12.10, 11. *John* 6. 60. *Pſal.* 2. 3.

Twenty-ſecond, By Faith, *Abraham*, *Iſaac*, and *Jacob*, poſſeſſed the Land of Promiſe; but becauſe of Unbelief, neither *Aaron* nor *Moſes*, nor *Miriam*, could get thither: *Heb.* 11. 9. Chap.3. 19.

Twenty-third, By Faith, the Children of *Iſrael* paſſed through the *Red-Sea*, but by Unbelief the generality of them periſhed in the Wilderneſs, *Heb.*11.29. *Jude* 5.

Twenty

Twenty-fourth, By Faith, *Gideon* did more with Three Hundred Men, and a few empty Pitchers, than all the *Twelve* Tribes could do; becauſe they believed not God; *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 14.

Twenty-fifth, By Faith, *Peter* walked on the Water; but by Unbelief, he began to ſink: *Mat.* 14. 21, 22, 23, 24.

Thus might many more be added, which for brevity ſake, I omit; Beſeeching every one, that thinketh he hath a Soul to ſave, or be damned, to take heed of Unbelief. Leaſt ſeeing there is a Promiſe left us of Entring into his reſt, any of us by Unbelief ſhould indeed come ſhort of it.

The Second Uſe; a Uſe of Examination.

WE come now to a *Uſe of Examination*. Sinner, Thou haſt heard of the neceſſity of coming to Chriſt; alſo, of the Willingneſs of Chriſt to receive the Coming Soul: Together with the Benefit, that *They* by him ſhall have, that indeed come to Him. Put thy ſelf now upon this ſerious Enquiry, *Am I indeed, come to Jeſus Chriſt?*

Motives Plenty, I might here urge, to prevail with thee to a Conſcientious Performance of this Duty; As,

1. Thou art in Sin, in the Fleſh, in Death, in the Snare of the Devil, and under the Curſe of the Law; if you are not coming to Jeſus Chriſt.

2. There is no way to be delivered from theſe, but by coming to Jeſus Chriſt.

3. If thou comeſt, Jeſus Chriſt will receive thee,

and *will in no wise cast thee out.*

4. Thou wilt not repent it in the day of Judgment, if now thou comest to Jesus Christ.

5. But thou wilt surely Mourn at last, if now thou shalt refuse to come: And,

6. Lastly, Now thou hast been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou shalt yet Refuse, than if thou hadst never heard of coming to Christ.

Object. *But we hope we are come to Jesus Christ?*

Answ. 'Tis well, if it proves so. But least thou should'st speak without Ground, and so fall unawares into *Hell-fire*; let us Examine a little.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him, *Gen.* 19.

When *Abraham* came out of *Chaldea*, he left his Country and Kindred behind him, *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Trust under the Wings of the Lord God of *Israel*; she left her Father and Mother, her Gods and the Land of her Nativity behind her; *Ruth* 1.15,16,17. Chap. 2.11,12.

When *Peter* came to Christ, he left his Nets behind him, *Mat.* 4: 18.

When *Zacheus* came to Christ, he left the Receipt of Custom behind behind him, *Luke* 18.

When *Paul* came to Christ, he left his own Righteousness behind him, *Phil.* 3. 7, 8.

When those that used Curious Arts came to Jesus Christ, they took their Curious Books and burned them, though in another Mans Eye, they were counted worth *Fifty Thousand Pieces of Silver*, Acts 19. 18,19,20.

What say'st thou Man? Hast thou left thy Darling Sins, thy *Sodomitish* Pleasures, thy Acqcaintance

tance, and vain Companions; thy unlawful Gain, thy Idol Gods, thy Righteousness, and thy unlawful Curious Arts behind thee? If any of these be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? prethee tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place, before they have a *Moving Cause*; or rather, a *Cause* moving them thereto: No more do they come to Jesus Christ, (I do not say) before they have a cause; but before that cause moveth them to come: What say'st thou? Hast thou a cause moving thee to come? To be at present, in a State of condemnation, is cause sufficient for Men to come to Jesus Christ for Life: But that will not do, except the cause move them; the which it will never do until their Eyes be opened, to see themselves in that condition. For it is not a Man's being under Wrath, but his seeing it, that moveth him to come to Jesus Christ: Alas! All Men by Sin, are under Wrath; yet but few of that All come to Jesus Christ: And the reason is, because they do not see their condition. *Who hath warned you, to flee from the Wrath to come*, Mat. 3. 7. Until Men are warned, and also receive the Warning, they will not come to Jesus Christ.

Take three or four Instances for this.

1. *Adam* and *Eve* came not to Jesus Christ until they received the Alarum; the Conviction of their Undone State by Sin, *Gen.* 3.

2. The Children of *Israel* cryed not out for a Mediator, before they saw themselves in danger of Death by the Law, *Exod.* 20. 18, 19.

3. Before the *Publican* came, he saw himself lost and undone, *Luke* 18. 13.

4. The *Prodigal* came not, until he saw Death

the Door, ready to devour him, *Luke* 15. 17, 18.

5. The Three Thouſand came not until they knew not what to do, to be ſaved; *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he ſaw himſelf loſt and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Laſtly, Before the Jailor came, he ſaw himſelf undone, *Acts* 16. 29, 30, 31. And I tell thee it is an eaſier thing to perſwade a Well-Man to go to the Phiſician for Cure, or a Man without hurt, to ſeek a Plaiſter to cure him; than it is to perſwade a Man, that ſees not his Soul-Diſeaſe, to come to Jeſus Chriſt. *The whole have no need of a Phyſician*: Then, Why ſhould they go to him? The full Pitcher can hold no more; then why ſhould it go to the Fountain? And if thou comeſt full, thou comeſt not aright; and be ſure Chriſt will ſend thee empty away: *But he healeth the Broken in Heart, and bindeth up their Wounds*, Mark 2. 17. Pſal. 147. 3. Luke 1. 53.

Thirdly, Art thou coming to Jeſus Chriſt? Prethee tell me, What ſeeſt thou in him, to allure thee to forſake all the World, to come to him? I ſay, What haſt thou ſeen in him? Men muſt ſee ſomething in Jeſus Chriſt, elſe they will not come to him.

1. What Comelineſs haſt thou ſeen in his Perſon? Thou comeſt not, if thou ſeeſt no Form, nor Comlineſs in him, *Iſa.* 53. 1, 2, 3.

2. Until thoſe mentioned in the *Song*, were convinced, that there was more Beauty, Comlineſs, and Deſirableneſs in Chriſt, than in Ten Thouſand; they did not ſo much as ask, where he was, nor incline to turn aſide after him, *Song* 5. *Chap.* 6.

There be many *Things* on this ſide Heaven, that *can* and *do*, carry away the Heart; and ſo will do, ſo long as thou liveſt, if thou ſhalt be kept blind, and

and not be admitted to see the Beauty of the Lord Jesus.

Fourthly, Art thou come to the Lord Jesus; what hast thou found in him, since thou camest to him?

Peter found with him the word of eternal Life, *John* 6. 68.

They that *Peter* makes mention of, found him a living Stone, even such a living Stone, as communicated Life to them, 1 *Pet.* 2.

He saith himself, they that come to him, *&c.* shall find rest unto their Souls; hast thou found rest in him, for thy Soul? *Mat.* 11.

Let us go back to the times of the Old Testament.

First, *Abraham* found that in him, that made him leave his Countrey for him, and become for his sake a Pilgrim and Stranger in the Earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moses* found that in him that made him forsake a Crown, a Kingdom for him too.

Thirdly, *David* found so much in him, that he counted, to be in his House one day, was better than a thousand; yea, to be a Door-keeper therein, was better in his esteem, than to dwell in the Tents of Wickedness, *Psal.* 84. 10.

Fourthly, What did *Daniel* and the three Children find in him, to make them run the hazards of the Fiery Furnace, and the Den of Lyons, for his sake, *Dan.* 3. Chap. 6.

Let's come down to Martyrs.

First, *Stephen* found that in him, that made him joyful and quietly yield up his Life for his Name, *Acts* 17.

Secondly, *Ignatius* found that in him, that made him *Chuse to go through the Torments of the Devil and Hell it self; rather than not to have him*: Acts and Mon. *Vol.* 4. *Page* 25.

Thirdly, What ſaw *Romanus* in Chriſt, when he ſaid to the raging Emperour, who threatned him with fearful Torments; *Thy Sentence O Emperour, I joyfully imbrace, and refuſe not to be ſacrificed—by as cruel Torments as thou canſt invent*, p. 116.

Fourthly, What ſaw *Menas* the *Egyptian* in Chriſt, when he ſaid under moſt cruel Torments; *There is nothing in my mind, that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Ballance, to be preferred with the price of one Soul: who is able to ſeparate us from the Love of Jeſus Chriſt our Lord? and I have learned of my Lord and King, not to fear them that kill the Body*, &c. p. 117.

Fifthly, What did *Eulallah* ſee in Chriſt, when ſhe ſaid, as they were pulling her one joynt from another; *Behold, O Lord, I will not forget thee: what a pleaſure is it for them, O Chriſt! that remember thy triumphant Victory*, p. 121.

Sixthly, What think you did *Agnus* ſee in Chriſt, when rejoycingly ſhe went to meet the Souldier, that was appointed to be her Executioner: *I will willingly* (ſaid ſhe) *receive into my Paps the length of this Sword, and into my Breaſt will draw the force thereof even to the Hilts; that thus I, being married to Chriſt my Spouſe, may ſurmount and eſcape all the Darkneſs of this World*, p. 122.

Seventhly, What do you think did *Julitta* ſee in Chriſt, when at the Emperours telling of her; *That except ſhe would worſhip the Gods, ſhe ſhould never have Protection, Laws, Judgments, nor Life*: She replyed, *Farewell Life, Welcome Death, Farewell Riches, Welcome Poverty. All that I have, if it were a thouſand times more, would I rather loſe, than to ſpeak one wicked and Blaſphemous Word againſt my Creator*, p. 123.

Eighthly, What did *Marcus Arethuſius* ſee in Chriſt, when after his Enemies had cut his Fleſh, anoint-

ed

ed it with Honey, and hanged him up in a Basket, for Flies and Bees to feed on, *he would not give (to uphold Idolatry) one half penny to save his Life*, pag. 129.

Ninthly, What did *Constantine* see in Christ, when he used to *kiss the wounds of them that suffered for him?* pag. 135.

Tenthly, But what need I give thus particular Instances of words, and smaller actions, when by their Lives, their Blood, their enduring Hunger, Sword, Fire, pulling asunder, and all Torments that the Devil and Hell could devise, for the love they bare to Christ, after they were come to him.

What hast thou found in him Sinner?

What! come to Christ and find nothing in him, (when all things that are worth looking for, are in him) or if any thing, yet not enough to wean thee from thy sinful delights, and fleshly Lusts! Away, away; Thou art not come to Jesus Christ.

He that is come to Jesus Christ, hath found in him, that, as I said, That is not to be found any where else. As,

First, He that is come to Christ, hath found God in him reconciling the World unto himself, not imputing their Trespasses to them: And so God is not to be found in Heaven and Earth besides, 2 *Cor.* 5.19,20.

Secondly, He that is come to Jesus Christ, hath found in him a Fountain of Grace, sufficient, not only to pardon sin, but to sanctifie the Soul, and to preserve it from falling in this evil World.

Thirdly, He that is come to Jesus Christ, hath found Vertue in him: *That* Vertue, that if he does but touch thee with his Word; or thou him by Faith: Life is forthwith conveyed into thy Soul; It makes thee wake as one that is waked out of his sleep: it awakes all the Powers of the Soul,

Pſal. 30. 11, 12. *Song* 6. 12.

Fourthly, Art thou come to Jeſus Chriſt? Thou haſt found Glory in him. Glory that ſurmounts, and goes beyond: *Thou art more glorious than the Mountains of Prey, Pſal.* 76. 4.

Fifthly, What ſhall I ſay? Thou haſt found Righteouſneſs in him; Thou haſt found Reſt, Peace, Delight; Heaven, Glory, and Eternal Life.

Sinner, be adviſed: Ask thy Heart again: ſaying, Am I come to Jeſus Chriſt? For upon this one Queſtion, *Am I come*, or *am I not*, hangs Heaven and Hell, as to thee. If thou canſt ſay, *I am come*; and God ſhall approve that ſaying; Happy, Happy, Happy man art thou! But if thou art *not come*, what can make thee happy: Yea, what can make that man happy, that for his not coming to Jeſus Chriſt for Life, muſt be damned in Hell?

The Third Uſe; *A Uſe of* Encouragement.

COming-Sinner, I have now a word for thee; be of good Comfort, *He will in no wiſe caſt out.* Of all men, thou art the bleſſed of the Lord; the Father hath prepared his Son to be a ſacrifice for thee; and Jeſus Chriſt thy Lord is gone to prepare a place for thee, *John* 1. 29. *Heb.* 10.

What ſhall I ſay to thee? Thou comeſt to a full Chriſt, thou canſt not want any thing, for Soul or Body, for this World, or that to come, but it is to be had in, or by Jeſus Chriſt.

As it is ſaid of the Land that the *Danites* went to poſſeſs, ſo, and with much more Truth it may be ſaid of Chriſt: *He is ſuch an one, with whom there is no want*

of

of any good thing that is in Heaven or Earth.

A full Christ, is thy Christ.

First, *He is full of Grace.* Grace is sometimes taken for Love; never any loved like Jesus Christ. *Jonathans* Love went beyond the Love of *Women*; but the Love of Christ *passes Knowledge.* It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the Heavenly place, to cloath himself with Flesh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sicknesses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankful People; yea, for a People that was at Enmity with him. *For when we were yet without strength, in due time Christ dyed for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die. But God commended his love towards us, in that while we were yet Sinners, Christ dyed for us. Much more then being now justified by his Blood, we shall be saved by his Life. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life,* Rom. 5. 6, 7, 8. 9, 10.

Secondly, He is full of Truth. Full of Grace and Truth: Truth, that is faithfulness in keeping Promise, even this of the Text, (with all other) *I will in no wise cast out.* Hence it is said, that his words be true, and that he is the faithful God, that keepeth Covenant. And hence it is also that his Promise is called Truth, *Thou wilt fulfill thy Truth unto* Jacob, *and thy Mercy unto* Abraham, *which thou hast sworn unto our Fathers, from the days of old.* Therfore it is said again, that both himself and words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth,*

and

and *My mouth*, saith he, *shall speak Truth*, *John* 14. 6. *Dan.* 10. 21. *John* 17. 17. 2 *Sam.* 7. 28. *Prov.* 8. 7. *Psal.* 119. 142. *Eccles.* 12. 10. *Isa.* 25. 1. *Mal.* 2. 6. *Acts* 26. 25. 2 *Tim.* 2. 12, 13.

Now I say, his word is Truth, and he is full of Truth, to fulfill his Truth even to a Thousand Generations. Coming-Sinner, he will not deceive thee, come boldly to Jesus Christ.

Thirdly, *He is full of Wisdom. He is made unto us of God Wisdom*: Wisdom to manage the Affairs of his Church in general, and the Affairs of every coming sinner in particular. And upon this account he is said to be *Head over all things*, 1 Cor. 1. Ephes. 1. Because he manages all things that are in the World, by his *Wisdom*, for the good of his Church; all mens Actions, all Satans Temptations, all Gods Providences, and Crosses, Disappointments; all things whatever, are under the hand of Christ, (who is the Wisdom of God) and he ordereth them all for good to his Church; And can Christ help it (and be sure he can) nothing shall happen, or fall out in the World, but it shall in despite of all Opposition, have a good tendency to his Church and People.

Fourthly, *He is full of the Spirit*, to communicate it to the Coming-Sinner; he hath therefore received it without Measure, that he may communicate it to every Member of his Body, according as every mans measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, *Out of his Belly shall flow Rivers of Living Water*, John 3. 34. Tit. 3. 5, 6. Acts. 1. John 7. 31, 32, 34, 35, 36, 37, 38.

Fifthly, *He is indeed a Store-house* full of all the Graces of the Spirit. *Of his fulness have all we received, and Grace for Grace.* Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every Lowly, Humble, Penitent, Coming-Sinner: Wherefore Coming-

Coming-Soul, thou comeſt not to a barren Wilderneſs, when thou comeſt to Jeſus Chriſt, *John* 1. 16.

Sixthly, He is full of Bowels and compaſſion; And they ſhall feel and find it ſo, that come to him for Life. He can bear with thy Weakneſs, he can pity thy Ignorance, he can be touched with the feeling of thy Infirmities, he can Affectionately forgive thy Tranſgreſſions, he can heal thy Back-ſlidings, and Love thee freely. His compaſſions fail not: *And he will not break a bruiſed Reed, nor quench the ſmoaking Flax: He can pity them that no Eye pities, and be afflicted in all thy Afflictions*, Mat. 26. 41. Heb. 5. 2. Chap. 2. 18, 19. Mat 9. 2. Hoſ. 14. 4. Ezek. 16, 5, 6. Iſa. 63. 9. Pſal. 78. 38. Pſal. 86. 15. Pſal. 111. 4. Pſal. 112. 4. Lam. 3. 22. Iſa. 42. 3.

Seventhly, Coming-Soul, the Jeſus that thou art coming to, is full of Might, and Terribleneſs for thy Advantage: He can ſuppreſs all thine Enemies: He is the Prince of the Kings of the Earth; He can bow all Mens Deſigns for thy Help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, wherewith thou may'ſt be ſurrounded. *He is wiſe in Heart, and mighty in Power.* Every life under Heaven is in his hand; yea, the faln Angels tremble before him: And he will ſave thy Life, coming Sinner; 1 *Cor.* 1. 24. *Rom.* 8. 28. *Mat.* 28. 18. *Rev.* 15. *Pſal.* 19. 3. *Pſal.* 27. 4, 5, 6. *Job* 9. 4. *John* 17. 2. *Mat.* 8. 29. *Luke* 8. 28. *James* 2. 19.

Eighthly, Coming Sinner, the Jeſus to whom thou art coming, is lowly in Heart; He deſpiſeth not any: 'Tis not thy outward Meanneſs, nor thy inward weakneſs; 'tis not becauſe thou art poor, or baſe, or deformed, or a Fool, that he will deſpiſe thee. *He hath choſen the fooliſh, the baſe, and deſpiſed things of this World, to confound the Wiſe and Mighty.* He will bow his Ear to thy ſtammering Prayers; he will pick out the meaning of thy inexpreſſible Groans;

He

He will respect thy weakest Offering, if there be in it but thy Heart; *Mat.* 11.29. *Luke* 14.21. *Prov.* 9.4,5,6. *Isa.* 38.14,15. *Song* 5.16. *John* 4.27. *Mark* 12. 33,34. *James* 5.11.

Now is not this a Blessed Christ, Coming Sinner? Art thou not like to fare well, when thou hast Embraced him, coming sinner! But,

Secondly, Thou hast yet another advantage by Jesus Christ, that art coming to him: For he is not only Full but Free. He is not sparing of what he has; he is open-hearted, and open-handed. Let me in a few Particulars shew thee this:

First, *This is evident because he calls thee*; He calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee, when come; *Ask*, *Seek*, *Knock*: And for thy Encouragement, adds to every Command, a Promise; *Seek*, and ye shall find; *Ask*, and ye shall have; *Knock*, and it shall be opened unto you. If the Rich Man should say thus to the Poor, would not he be reckoned a Free-hearted Man? I say, should he say to the Poor, *Come* to my Door, *Ask* at my Door, *Knock* at my Door, and you shall find and have; Would he not be counted Liberal? Why, Thus doth Jesus Christ. Mind it, coming Sinner, *Isa.* 55.3. *Psal.* 50.15. *Mat.* 7.7,8,9.

Secondly, *He doth not only bid thee come, but tells thee, he will heartily do thee Good*; Yea, he will do it with Rejoycing: *I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul*, Jer. 32.41.

Thirdly, *It appeareth that he is free, because he giveth without Twitting*: He gives to all Men Liberally, and upbraideth not; *James* 1. 5. There are some that will not deny to do the Poor a Pleasure, but they will mix their Mercies with so many *Twits*, that the Persons on whom they bestow their Charity

shall find but little sweetness in it. But *Christ* doth not do so, Coming Sinner; He casteth all thine Iniquities behind his Back; thy Sins and Iniquities he will remember no more: *Isa.* 38. 17. *Heb.* 8. 12.

Fourthly, That *Christ* is free, is manifest by the complaints that he makes against them that will not come to him for Mercy: I say, he complains; saying, *O Jerusalem, Jerusalem! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not*; Mat. 23. 37. I say, he speaks it by way of complaint. He saith also in another place; *But thou hast not called upon me, O* Jacob, *Isa.* 43. 22. Coming Sinner, see here the Willingness of Christ to save; see here, how free he is to communicate Life, and all good things, to such as thou art: He complains, if thou comest not; he is displeased if thou callest not upon him.

Hark, Coming Sinner, once again, when *Jerusalem* would not come to him for Safe-guard, *He beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy Peace; but now they are hid from thine Eyes*, Luke 19. 41.

Fifthly, Lastly, *He is Open and Free-Hearted* to do thee good, as is seen by the Joy and Rejoycing, that he manifesteth at the coming home of poor *Prodigals*; He receives the lost Sheep with Rejoycing; the lost Groat with Rejoycing: Yea, when the Prodigal came home, what Joy and Mirth, what Musick and Dancing, was in his Fathers House! *Luke* 15.

Thirdly, Coming Sinner, I will add another Encouragement for thy help.

First, God hath prepared a *Mercy-seat*, a Throne of Grace to *Sit on*; that thou mayst come thither to him, and that he may from *thence* Hear thee, and Receive

ceive thee: *I will Commune with thee* (saith he) *from above the Mercy-seat*, Exod. 25. 22.

As who shall say; Sinner, When thou comest to me, thou shalt find me upon the *Mercy-seat*; where also I am always found of the Undone, Coming Sinner: Thither I bring my Pardon; there I Hear and receive their Petitions, and accept them to my Favour.

Secondly, God hath also prepared a *Golden Altar* for thee to offer thy Prayers and Tears upon: A *Golden Altar!* It is called a *Golden* Altar, to shew what Worth it is of in Gods Account: for this Golden Altar is Jesus Christ; This Altar sanctifies thy Gift, and makes thy sacrifices acceptable. This Altar then makes thy Groans, *Golden* Groans; Thy Tears, *Golden* Tears, and thy Prayers, *Golden* Prayers, in the Eye of that God thou comest to, Coming Sinner: *Rev.* 8. *Mat.* 23. 19. *Heb.* 10. 10. 15. 1 *Pet.* 2. 5.

Thirdly, God hath *Strowed all the way* (from the Gate of Hell, where thou wast, to the Gate of Heaven, whither thou art going) *with Flowers out of his own Garden*: Behold! how the Promises, Invitations, Calls, and Encouragements, like Lilies, lye round about thee; (Take heed that thou dost not tread them under Foot, Sinner!) With Promises, did I say? Yea, he hath mixed all those with his own Name, his Sons Name; also, with the Name of Mercy, Goodness, Compassion, Love, Pity, Grace, Forgiveness, Pardon, and what not, that may encourage the Coming Sinner.

Fourthly, He hath also for thy Encouragement, laid up the Names, and set forth the sins of those that have been saved: In his Book they are fairly written, that thou through patience and comfort of the Scriptures mightest have Hope.

1. In this Book is Recorded *Noah*'s Maim and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *Lot*; and

and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record thou haſt alſo fairly written the Names of *Moſes*, *Aaron*, *Gideon*, *Sampſon*, *David*, *Solomon*, *Peter*, *Paul*; with the Nature of their Sins, and how God had Mercy upon them: And all to encourage thee, Coming Sinner.

Fourthly, I will add yet another Encouragement, for the Man that is coming to Jeſus Chriſt. Art thou coming? Art thou coming indeed? Why,

1. Then this thy coming, *Is by Vertue of Gods call*, Thou art *called*; *calling* goes before *coming*: coming is not of Works, but of him that *calleth*. *He went up into a Mountain, and called to him whom he would, and they came to him*, Mark 3. 13.

Secondly, Art thou coming? *This is alſo by the Vertue of Illumination.* God has made thee ſee, and therefore thou art coming. So long as thou waſt Darkneſs, thou lovedſt Darkneſs; and couldeſt not abide to come, becauſe thy Deeds were Evil: but being now Illuminated and made to ſee, what and where thou art; and alſo, what and where thy Saviour is: Now thou art coming to Jeſus Chriſt. *Bleſſed art thou* Simon Barjona! *for Fleſh and Blood hath not Revealed it unto thee*, (ſaid Chriſt) *but my Father which is in Heaven*; Mat. 16. 15, 16.

Thirdly, Art thou coming, *This is becauſe God has inclined* thine heart to come; God hath called thee, Illuminated thee, and *inclined* thy heart to come, and therefore thou comeſt to Jeſus Chriſt. It is God that worketh in thee to *Will*, and to come to Jeſus Chriſt. Coming Sinner, bleſs God, for that he hath given thee a *Will* to come to Jeſus Chriſt. It is a ſign that thou belongeſt to Jeſus Chriſt, becauſe God has made thee willing to come to him, (*Pſal.* 110. 3.) Bleſs God for *ſlaying* the Enemy of thy mind, had he not done it, thou wouldſt, *as yet have* hated thine own Salvation.

Fourthly,

Fourthly, Art thou coming to Jesus Christ? *It is God that giveth thee Power*; *Power* to pursue thy *Will* in the matters of thy Salvation, is the gift of God. 'Tis God that worketh in you both to *Will* and to *Do*, Phil. 2. 13. Not that God worketh *Will* to come, where he gives no Power; but thou shouldest take notice, that Power is an additional Mercy. The Church saw that *Will* and *Power* were two things, when she cryed, *Draw me, and we will run after thee*, (Song 1.4.) and so did *David* too, when he said, *I will run the ways of thy Commandments, when thou shalt enlarge my heart.* Will to come, and Power to pursue thy Will, is double Mercy, Coming Sinner.

Fifthly, All thy strange, passionate, sudden rushings forward after Jesus Christ, (Coming Sinners know what I mean) they also are thy helps from God. Perhaps thou feelest at some times, more than at others, strong stirrings up of heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy Sails with the fresh Gales of his good Spirit; and thou ridest at those times, as upon the Wings of the Wind, being carried out beyond thy self, beyond the most of thy Prayers, and also above all thy fears and temptations.

Sixthly, Coming Sinner, hast thou not now and then a kiss of the sweet Lips of Jesus Christ? I mean, some blessed word dropping like a Honey-Comb upon thy Soul to revive thee, when thou art in the midst of thy dumps.

Seventhly, Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps, thou seest him not so long a time as while one may tell twenty?

Eighthly, Hast thou not sometimes, as it were the very warmth of his Wings over-shadowing the Face of thy Soul, that gives thee as it were a gload upon thy Spirit, as the bright beams of the Sun do upon thy Body,

Body, when it suddenly breaks out of a Cloud, though presently all is gone away?

Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke and to make thee willing, and able to come (Coming Sinner,) that thou mightest in the end be Saved.

FINIS.

A

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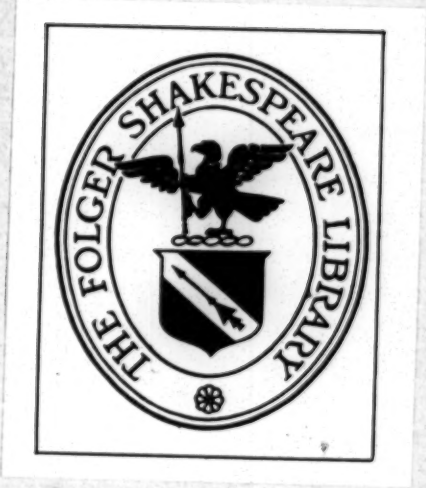
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